OCTOBER 19 to NOVEMBER 9, 1941

The Episcopal Church Sunday-School Magazine

A · JOURNAL · OF
CHRISTIAN EDUCATION

EDITOR

VERY REV. CHARLES S. LEWIS, S.T.D.

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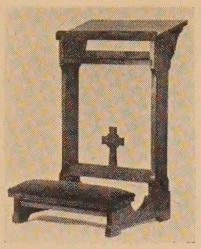

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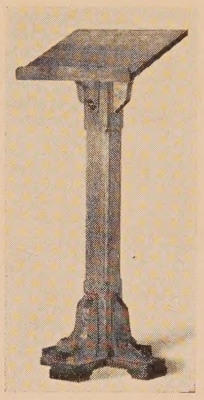

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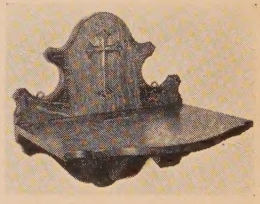

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Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey

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THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

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CALENDAR FOR OCTOBER—NOVEMBER, 1941

October

19. Nineteenth Sunday after Trinity ..... *Green*
26. Twentieth Sunday after Trinity ..... *Green*
28. St. Simon and St. Jude's Day ..... *Red*

November

1. All Saints' Day ..... *White*
2. Twenty-first Sunday after Trinity ..... *White*
9. Twenty-second Sunday after Trinity ..... *Green*

EDITORIALS

THE REVEREND CORNELIUS S. ABBOTT

THE REVEREND CORNELIUS STEVENSON ABBOTT entered into life eternal on Sunday the seventeenth of August, and was buried from his parish church, The Church of the Good Shepherd, Washington, D. C., on Tuesday afternoon. Fifty years of friendship closed so far as this earth is concerned when we heard those words. Friend, fellow-student, co-worker, these and more Cornelius Abbott was to the writer. To our readers and to the users of the Episcopal Church Sunday School Lessons, both in the *Quarterlies* and the MAGAZINE he was perhaps only a name, but he was one of the most influential forces in the group. Coming into the Editorial Board in 1925 as editor of the *Junior Quarterly,* and then, on Dr. Caley's death, taking over the *Intermediate Quarterly,* Mr. Abbott was a faithful and forceful writer. He continued in this double capacity until it was felt he had too heavy a task and he has restricted himself to the Intermediate work the last two or three years. One finds it hard to estimate Mr. Abbott's contribution to the Church's work with the children. He loved the younger groups and increasing years never dulled his understanding of them and their problems nor made it difficult for him to meet their needs. As a writer, for their parts of the Series, he was more than excellent. As a member of the Joint Diocesan Lesson Board, where he represented the Diocese of Washington, his interest never flagged, and his help and guidance was constantly for the good of the Courses and for the benefit of those who should use them. Clear in his faith and very real in his spiritual qualities he always wanted to be a help to the Church schools and the young people. Those of us who worked closely with him during the past sixteen years will long remember his gaiety of spirit, his keen sense of humor, his knowledge of men and of books, and his zeal for his work. And we shall miss him in countless ways, but most of all in his cheery comradeship. He has passed from the restrictions of this life into the brighter glory of the life of the world to come. We can be but thankful for the years when we counted him friend. May God grant him eternal rest, and may light perpetual shine upon him.

THE FALL PROGRAM

Once more we are facing the problems of the Every Member Canvass and the Advance Program of the Presiding Bishop's Plan. And we have to think of these from the standpoint of our children as well as from the standpoint of the older members of the congregation. The Every Member Canvass is the assembling of the expectancies for the support of the parish and the work of the Church outside our own parochial bounds. It is gathering the pledges of support for the coming year, upon which those in authority may base their program. It is, quite frankly, a call for financial support. It is also a call based upon the privileges and the duties, of communicants to face the responsibilities which Christ's work place before them. There is therefore the double factor, the duty—or if you prefer, the privilege—of maintaining and advancing the Church's work. And there is the necessity of being properly informed and enthused with that work.

Furthermore we must get quite clear in our minds that the work to which we owe this support is not properly divided into sections or groups. The work of the Church may have to be subdivided for practical administrative purposes; but it is all one. There is just as much need to convert the college or high school boy or girl in your town into a loving disciple of the Lord Jesus, as there is to do the same thing in Tokyo, or Liberia or anywhere else. We are called to bring ALL people to the knowledge of the love of God as revealed in Jesus Christ. Their color, their nationality, their locality, are entirely indifferent. This truth is one that we must emphasize all the time. And we must be quite sure that we, and those under our guidance, realize that the mission of the Church is not to care for our own souls but for the souls of those who know Him not. Some people do not like the term missions, and if one must use the plural we rather agree with them. That is unless they mean, as they may, the various parts of the world where the Gospel is preached. Then it is fair to say 'Missions'. But the right term is the singular, where we mean the obedience to the Lord's Command to preach the Gospel to every creature, and to the final command before His ascension to carry out His order first in Jerusalem and then in the Judea and Samaria and so to the uttermost parts of the earth. We do well to remind ourselves that the process was not to finish the conversion of Jerusalem before going to Samaria, not to wait to evangelize the uttermost parts of the earth until Samaria had been wholly evangelized. The Apostles went from station to station until in their own generation they had reached the bounds of the west.

The Every Member Canvass is the facing of this responsibility, the knowing the opportunities and the doing our own share to bring them together. The problems of proportion and the relative amounts to be given China or Japan or The English Church missions do not really concern us, save as they inspire us to do something definite for some special field, *in addition to our regular giving for the whole work.*

When one translates this into the work of our Church schools and our young people the problem is just the same. They need to know and to become enthusiastic over what the Church can do, is doing and has done. And they should have some very definite arrangement for regular giving to the Church's mission. What it will be in any given group will depend on the custom of the parish or the group. There is no fixed rule for the younger generation than for their elders. The important matter is that they should learn their right to share in this work of the Church and that they ought to do so. No Every Member Canvass which forgets the children and the young people is complete. They may not use 'envelopes' but they must be taught and guided to put their share into practice in some definite way.

THE PRAYER-LIFE

The stress this autumn, through the Presiding Bishop's plan, is to be on Prayer and Worship. Details will be given later. The Clergy have, no doubt already received the preliminary publications. Group meetings have been held in many dioceses. The Church is set on this new goal. Let us look at one phase of it, again as applied to our younger groups. And let us limit ourselves to prayer. Our first duty in this Plan is to develop the prayer life of our children. First in this, must be that they understand quite clearly and quite simply what prayer is, and to whom it is addressed. These are essential. If there is not some real sense of reaching God through prayer, that He can be spoken to, it is futile to teach the children to pray. The mere repetition of words is of no value. Our Lord tells us quite plainly that we are not to think we shall be heard for our much speaking.

Quickening their realization that they can talk to God and that Prayer is just that, then we can go on with further development of their prayer life. Some of our readers may recall a true story which came into our experience many years ago. A visiting clergyman asked a group of boys—quite contrary to his custom—how many of them said

their prayers the night before, and when, as he expected, practically none had done so, he said 'Do you want me to tell you why?' To their amazement he said 'You are tired of talking baby talk to God', quoting a sentence from Rev. Dr. Percy Silver. Quick as a flash one boy came back, "You win". Not one of that class of boys had been taught how to pray except to say 'Now I lay me down to sleep', or some similar childhood prayer. They were big fellows and that sort of praying seemed utterly unnatural to them, and they stopped. Our second need, if we are to develop the prayer life of our group, is to teach them not only to whom, and that they may pray but what to say when they pray and what their prayers should contain. We would suggest that first of all you should find out just what their actual practice is. And if you find, as you quite probably will, that most of them do not pray at all try to find out why they have stopped. You need these elements of information before you can make progress.

QUESTIONS

PROBLEMS MUST CONSTANTLY COME UP in the course of the work of the Church School and the work with the Young People. Those who go to Summer Conferences find that this is very true. Our youngsters are always on the alert to know why this or that is done, and why we believe this or that. Do we get the same re-action in our YPF meetings and in our Church Schools? And if so who answers these questions? One of the Departments which we instituted last year in THE MAGAZINE was *The Question Box*. Questions which have been asked have had, from time to time, replies. But the Editor wonders just how many persons think of the opportunity which *The Question Box* offers. He does not think that he can answer all sorts of enquiries, but he does feel that he can find answers, if people want them, and he would be delighted to have many more questions. It is no reflection upon any one to write for information. And beside no names are given in the department. What will you, reader, seek to know?

Bishop Tucker Calls Whole Church Membership to New Devotion and Service

From *Church in Action*

A NATIONWIDE call to worship and prayer with a simultaneous program for perfecting the organizational structure of 5,000 churches and stimulating Episcopal Church activities in general was announced today by Presiding Bishop Henry St. George Tucker. The call is part of a ten-year "Forward in Service" movement in the Episcopal Church which the Presiding Bishop is heading up.

The objective of the movement as set forth in a statement by Bishop Tucker is "to redeem our times by making loyalty to God the dominant factor in human life. Through worship and prayer," he continued, "we seek an increase of divine power for the individual and for the Church as a whole. In order that this power may be brought effectively to bear upon the world, it is important that the organization and program of every parish and every branch of the Church's life shall be perfected."

Bishop Tucker estimated that 50,000 business men, including some of the nation's outstanding executives, will be called to advise with local Church leaders to carry out the plan he has in mind. Each parish is asked to set up "planning groups" which will study the parochial program and organization looking toward more effective work. Parish conferences this fall also are asked. These conferences will give consideration to such problems as, training children and youth, social service and community influence, missions, stewardship and evangelistic efforts to reach the millions of unchurched in the country.

Conferences in September in each of the approximately 100 Episcopal dioceses in the United States will launch the Presiding Bishop's plan.

Bishop Tucker urges especially that youth of the Church be prepared for future leadership. "Youth is on the march in the Church," he says. "Young people are definitely an integral part of the parish family. Young people are not 'peculiar'; should not be dealt with as 'a group apart' but intimately linked to the life and work of the parish." He calls attention too, to the service that can be rendered by parishes and individuals on behalf of men in the armed forces of the country, to the special spiritual needs of men and women in schools and colleges, and to the vital need for active, dynamic Christianity on the part of every believer.

"While millions of men goosestep to dictators' commands, and others fight for their very lives," says the Presiding Bishop, "the Cross, symbol of Christianity, remains the hope of humanity. It is the Church's task to bring the manhood and womanhood of America to this realization."

Presiding Bishop Outlines 1941-1942 Aims

WORSHIP and prayer and the perfection of parish organization, to give every parish a part in the rest of the ten-year program, are the primary purposes of the second year of the Presiding Bishop's *Forward in Service*.

The Presiding Bishop has chosen "Worship and Prayer" as the theme of the second year. This carries on the first year's theme, "God the Source of Power." "Worship and Prayer" is the demand that thousands who have enlisted in the Roll Call can understand and act upon, for as the Presiding Bishop explains, it can be offered to all, at all times, everywhere.

Bishop Tucker sees worship and prayer as the source of inspiration and power for the active service that will be emphasized later in the *Forward in Service* program.

He has listed nine aims in his new pamphlet, PLAN OF ACTION, 1941-42. Briefly, they are:

1. Enlist every member as a regular worshiper.
2. Win new members among America's 70,000,000 unchurched.
3. Train members in the meaning, art and practice of worship, so they may be increasingly devout and intelligent in their worship.
4. Improve the form and quality of everything associated with public worship—liturgy, architecture, preaching, etc.—and enlarge the variety and range of worship to meet the needs.
5. Guide and develop the practice of private and family prayers.
6. Encourage frequent celebrations of the Holy Communion and more devout participation in them.
7. Bring all children of the parish into the Church school so they may share in public worship.
8. Bring to confirmation all unconfirmed members of the parish, so they may share in the sacramental life.
9. Since the worship of a God of love arouses the desire to serve, show the opportunity for service in the individual's daily work, in home and community, and in parish activities.

In the way of organization the Presiding Bishop urges more efficient use of machinery already existing or the formation of new bodies to guide parish action. He urges a representative central body to appraise all parish work and to plan and guide the execution of a unified program. All aspects of the life and work of the Church must be emphasized. Laymen and women must be given a vital and responsible part to play in planning and activity.

Several publications to help with the 1941-42 program are now being prepared.—*Forward Today.*

✝ QUESTION BOX ✝

(Questions for this Department may be sent to the Editor, Rev. Dr. Lewis, Kinderhook, N. Y.)

In teaching stories about our Lord to little children should there be a sharp distinction drawn between "Jesus" and "God", in order to avoid confusion in the child's mind; or should it be assumed and taught from the start that "Jesus is God, who for our salvation came down from heaven and was incarnate"?

This question, which comes from a summer conference, where it seemed to have been unanswered, goes to the root of the whole matter of our teaching about God, and about our Blessed Lord. Many years ago it was asked in effect of Father Huntington, and his reply pointing to a picture of our Lord, was; He is God. It strikes at the heart of our thinking about the Master. True the disciples came to know His Deity through their experiences with Him in His human life. But when once they had penetrated the mystery of that life they thought of Him as God. There is a real distinction between the approach to His person in the Epistles and in the Gospels, and we need to remember that most of the Epistles are older, chronologically, than our present Gospels. I would unhesitatingly describe our Lord to a little child as God, and leave the clearing of the problem of the Incarnation to the future. We need to be perfectly sure that the Lord Jesus is not two persons, one divine and the other human. This is, for many of us, hard to realize, but it is essentially the Catholic Faith. The Person, i.e. if one may dare to suggest a definition, the center of being is the Logos, the Eternal Word, the Son of God. What we teachers have to do is to teach the Faith as it has been delivered to us; and though it will be a problem in after years, a hard matter of thinking and perhaps of believing, it is essential to leave quite clearly on the minds of our youngest children that Jesus of Nazareth, who died and rose again for us, is—not was—Very God of Very God, who came to this earth in human form. He is not a human person into whom there came the divine Son of God, as some ancient pagan taught of their gods. Teach the truth and it will clear itself as life goes on from the problems which it must face. I recall very vividly Dr. Walpole's comment (he was the father of Mr. Hugh Walpole and at the time professor at the General Seminary) "Always state the positive truth first and your hearer will have within himself a check on the false statements about it that may follow."

How, on one Sunday in the month, could one have a "Children's Eucharist" and a regular class session too, and at the same time not drag things out too long?

This question leaves out one important fact, the length of the school session. The letter—it is a recent question—gave some information as to hours etc., but it failed to tell when the Morning Service for the Parish began. Let us assume that there is an hour and a quarter, or better a half, between the opening of the school and the beginning of the main service for the congregation. And let us assume that there will not be very large numbers of communions at this time. And further let us be quite certain that the various preparatory matters, and the abolutions and the like are done quickly and with a little delay as possible and as consistent with reverence. A Communion service with one or two short hymns can be reverently celebrated within a half hour. Should there be many communions, it will take five minutes longer. And let us assume that there is only an hour for the whole, the service and the classes, or at best a little more than that. I would suggest this program, and it is practical. Begin your service an hour and a quarter before the time of the mid-day service. Have a short opening hymn, not over three short verses, cut the extra factors in the service to a minimum, as far as reverence will allow (this would especially apply to the collection and the offering of the elements). Omit the sermon, and go directly to the service. Personally I would not cut this, although it is done at times. At the end a short hymn during the ablutions. This should take at the outside thirty-five minutes. The classes should then go at once, and promptly, to their class rooms, where the day's lesson is to be taught. And the end of the teaching period, which could be at least thirty minutes, the classes should be dismissed by the teachers without any final gathering or 'closing Exercises'. This would require the omission of notices and all extraneous matters. If your school has to meet in the church itself and not in a parish house then you must cut the class period so that your session stops at a quarter of an hour before the time for 'Church'. You might be able to get more time by starting a bit earlier. If the school meets in the parish house for classes then it is quite possible to close it five minutes before 'Church time'. Choir boys or girls will have to be dismissed a little earlier so they may vest.

Book Reviews

FAITH AND PRACTICE. By the Right Reverend Frank E. Wilson, S.T.D., Bishop of Eau Claire. Textbook Edition. Paper bound. Price, $1.35 or $13.50 per dozen. Morehouse-Gorham Co., New York, 1941.

This admirable hand book of Bishop Wilson's, originally published in 1939, is now put out in a new paper bound edition available for classes or for wider distribution in a parish. It is a clear and simple presentation of what is surely believed among us, what we Church people do and should do, and the standards of morals and justice which Christianity sets before the believer. There is an appendix which gives chapter by chapter, a series of questions for discussion, that will make the book even more valuable.

UNDERSTANDING RELIGION. An Introductory Guide to the Study of Christianity by Bernard Iddings Bell. Morehouse-Gorham Co., New York, 1941. Price, $1.90.

Dr. Bell has prepared this book for use with collegians and members of Young Peoples groups. There are two parts, the first with its sub-title 'God', in which the student is led along lines of careful thinking to the Catholic Faith; and the second on 'The Church' where the question is the practical one of the Work and Mission of the Church. This book is the first of a series (we are not told what this is) prepared by a Committee on School Religion appointed by the Presiding Bishop. It aims to give the student a body of material upon which he may think and meditate and from which he may derive a clearer faith. The chapters—they are lessons—presuppose either a one hour Sunday period or that with a second period for discussion during the week. The technique in the several chapters varies, sometime being quite didactic, and at others quite the reverse. There are many practical suggestions and the whole course aims at helping its learners not merely to know but to put into practise the Christian truths discussed. It should be valuable and practical especially with a group of older pupils.

UNDERSTANDING RELIGION. STUDENT'S NOTE BOOK. By Bernard Iddings Bell. Price, 50 cents.

This is a note book for the student of this Course. It consists of punched and perforated sheets each one of which is to be given out for use with each of the lessons in the text book. Here, as in the text book, we have evidence of the great variety of methods for dealing with the subject, and much valuable information. It is an essential factor in working out the course.

THE CHRIST WE CHRISTIANS HIDE. By Julian Carrow. The Faith Press, London. The Morehouse-Gorham Co., New York, Importers, 1941. Price, $1.00.

FRIENDSHIP WITH JESUS. By G. P. Ford. The Faith Press, London. The Morehouse-Gorham Company, New York, Importers, 1941. Price, 60 cents.

These two importations are each well worth reading. They are small books of devotion. In *The Christ we Christians Hide*, we have a very interesting study of five aspects of our Blessed Lord which are too often forgotten. They are The Poor Christ, The Friendly Christ, The Practical Christ, The Holy Christ, and the Quiet, Observant Christ. One reads these rather brief studies with a delight

and an apprecation of their contribution. The subjects—some of them at least—are not new, but the handling is very practical and with a very definite devotional side.

The second book, *Friendship with Jesus,* is quite as delightful but entirely different. Here we have thirty-five little chapters, each about a page and a half long, written to encourage the men who have gone into service from St. Andrew's Parish, Willesden Green, in their life of friendship with our Lord. Each chapter is on some simple element in Christian living, and each leads to a simple practical religious life.

THE CHURCHMAN AND THE KINGDOM. Third Year Junior Course Christian Living Series, by Lala C. Palmer and Leon C. Palmer. Morehouse-Gorham Company, New York, 1941. Price, 65 cents.

A GUIDE FOR TEACHER AND PARENTS for use with the above. Price, $1.00 same authors and Publishers.

These are the last of the recent publishings of this series. The course is based upon the Christian's Name, Duties, and Strength. It would be thus a course on parts of the Offices of Instruction.

A GUIDE BOOK FOR A TOUR OF BIBLE SCENES. Prepared by Vernon McMaster, S.T.D. Morehouse-Gorham Publishing Company, New York, 1941. Price, 30 cents.

Dr. McMaster has prepared a very simple and charming series of suggestions for taking a class through the chief parts of the Holy Land and making them aware of the religious background in Biblical story. It would serve admirably for a short course in some planned study of the Bible, either as a preparatory introductory survey; or, if you would, as a sort of summary. Its illustrations are excellent.

Father Sill of Kent School

***By* Remsen B. Ogilby**

From *The Layman's Magazine*

SCHOOLMASTERS can well be appraised by their nicknames. Youth has an unerring instinct for seeing through pomposity and artificiality and labelling it in neat fashion. On the other hand, sincerity and integrity of character may win for the schoolmaster a name embodying a combination of complete confidence, tinged with affection. When we hear Kent boys speak about the "Old Man," the very adjective is a tribute to the eternal youth of Father Sill. And when they address him as "Pater," a perfect relationship is indicated.

Kent School has been a great spiritual adventure. From the point of view of academic economy, it represents extraordinary achievement, but to Father Sill that is just incidental. With a faith which some persons might term naive, he started the school with no resources at all and has built a complete and efficient plant. Some persons might say that he has been "a financial genius," exceedingly successful as a "money-raiser": he would reply that it has been wrought by prayer. In the Kent program for work done by the boys (self-help) and in the Kent plan for a flexible scale of fees to meet individual cases, Father Sill has accomplished what no other headmaster dared to try—and yet, he would say that this is all just a natural working out of mere details.

As a school, Kent has a good record. Its graduates have gained admission to colleges throughout the land, and some of them have achieved high rank. A number of Kent graduates have entered the learned professions. This is all a tribute to the teachers whom Father Sill has assembled at Kent. Those who know and love Father Sill recognize that he does not think of his school as simply an institution to prepare men for college. High scholarship for its own sake has never been his ambition for himself or for his boys. He feels a much greater thrill at the realization that his boys at college have been a notable moral influence in undergraduate life. Kent to him is a spiritual adventure.

The school life at Kent is always vibrant with healthy activity. The chill of winter (and it is cold at Kent!) means plenty of ice, and ice means hockey. The river flowing past the school means rowing; and no school crews in America have a higher record year in and year out than Kent crews. Father Sill is a grand competitor, and his interest in his crews and teams is so absorbing that some of his friends think of him affectionately as one of the worst losers they know!

But he is convinced that the athletic program at Kent builds up the moral fibre of his boys. The long hours he has spent with his crews are to him a logical part of the spiritual life of his school.

Always loyal to the Order of the Holy Cross, Father Sill has made the Eucharist in the Kent Chapel the center of the life of the school. It has been his endeavor to gear religion into relation with every activity of the life of his boys and to make it natural. He has succeeded. He would, of course, hotly repudiate the friendly suggestion that he is Catholic in principle and Congregationalist in action; and yet his boys in later years often say, "But that is the way we always do things at Kent." The wonderful achievement of Father Sill and Kent School has been that his boys are equipped to go out into life with a foundation of character based upon a faith in God and in His Son.

The oldest boarding school of which we have any record was established on the slopes of Mount

Pelion in ancient Greece by the centaur Cheiron. Here the young men of Greece gathered to learn from him how to play and to fight, how to read and to sing, and how to live. The graduates of that school, Hercules, Aesculapius, Orpheus, and many more won the right to be called "The Greek Heroes." It is related that when one of the alumni of that school, Jason, started out in quest of the Golden Fleece, he enrolled a number of the graduates of his old school as the crew of the Argo. When he finally set out on the voyage, he altered his course so that they could swing around the coast near Mount Pelion. The headmaster came down to the shore to wave them a greeting as they started off on their great adventure.

So today, many a Kent boy goes back to his old school before he starts off on the great adventure of his life to get a word of cheer from "The Old Man." But when Father Sill saw the Argonauts row past him for the last time, he was heard to shout, "Look at that big boob, Hercules, rowing at number six! How many times have I told him not to rush his slide! . . . There, that's better."

The Gospel of St. Mark

ITS PERMANENT VALUE

***By* R. A. Hickin**

From *The Trowel*

PERHAPS the most valuable book in the world is the Gospel according to St. Mark, for in it we possess the most authentic account of the life and teaching of Jesus. The Churches, therefore, have done well in setting apart a day once a year to commemorate the life and work of the junior associate of the Apostolic band.

We attach the greatest significance to the facts recorded in Mark's reminiscences, for they are freely incorporated in St. Matthew's and St. Luke's versions, as being an early record of persistent traditions. And the fact that he obtained his information direct from the lips of one who lived in close fellowship with the Master, gives to his book a value and a significance with which the other two cannot compare.

There is in this Gospel much of the forthrightness which we instinctively associate with St. Peter, and which the younger man learned to imitate through long intimacy with the veteran Apostle. There is a bluntness of speech, a directness of approach, which are strongly reminiscent of the impulsive leader of the Apostles. But the narrative is St. Mark's own; doubtless some time elapsed before his rough notes were arranged in order; in such a case, reflection would have moulded the story into a unity, and knitted the scattered recollections of St. Peter's preaching into narrative form.

St. Mark had the honour of presenting to the infant Church its first record of the life and deeds of its Founder. Jesus had left nothing of a literary character; the Apostles themselves had been too busy with the manifold cares of a growing Missionary Church to give time to the compilation of a history of those three wonderful years.

A Popular Record.

The oral tradition was thought sufficient—there was never any question of adding to the sacred Scriptures, which would have been blasphemy in the view of any of the Jews who had received the Christ as their Saviour. When St. Mark composed his record, it was a popular narrative intended for didactic purposes, not a literary composition or a bid for apotheosis. As such also it was received. It passed from Church to Church, and as it went it left copies behind it; for, having known the joy of handling a permanent record of the sayings and good works of Jesus, each community saw to it that they should have a copy for themselves.

It is possible that Mark enjoyed the advantage of a fragmentary record of the Sayings of Jesus, which St. Matthew or some other had compiled, and that he drew from this source some of the dialogue matter in his Gospel. If so, this early manuscript had disappeared by the end of the first century, when the writings were being connected tentatively into some form of comprehensive record; so that the Gospel of Mark enjoyed a lonely eminence until about twenty years later, when St. Matthew gave his masterpiece to the Church.

The Gospel itself is a model of compression. The first thirty years of the life of Jesus are passed over in eleven verses, after which the writer plunges into the narrative of the crowded events of the ministry. And yet it records every fact which is essential to an understanding of Jesus; so thorough was Mark's work that he compressed into sixteen vivid chapters the most wonderful story the world has ever known. Two thousand years later, when the Church of the twentieth century wishes to give the written Word to some backward people, it commences with the Gospel according to St. Mark.

Our debt to St. Mark is greater than that to any other Evangelist. Mark has recorded the earliest traditions of the Christian church, so that the facts as he has set them forth may be assumed to have been the common beliefs of the followers of Jesus who lived and worked in the two decades that followed His brief ministry.

TEACHERS' HELPS

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Ventures in Community Living

From *The Broadcast*

WE ARE always in danger of being too abstract and general. The need for social building lies right at home in our communities.

1. What does it mean to be a Negro or a Jew or a Mexican in your community? What disadvantages do they have which those of the dominant group do not have? What contribution to our common life can they make? You will find illuminating answers if you go directly to these people. A fascinating program unit, *Understanding Each Other* (National Council, Book Store. 25 cents), will prove extremely helpful and interesting.

2. What forces are making for tolerance in your community? What groups act as self-appointed guardians of public opinion? Are there any who are suffering today because of the lack of freedom of speech, worship, or assembly? Is there a situation which the Christian people in your community should do something about? Have you seen *Being a World Christian,* a six-program unit on Christian youth in action in the community, nation and the world? (National Council, Book Store. 25 cents.)

3. Is your church in a community that is rather near a military camp? Does your young people's society plan to play host in any way to these young men when they are off duty? What are the churches and other character-building agencies in your community planning to do through coöperative efforts?

4. Congress allows conscientious objectors to substitute for military training and service "work of national importance under civilian direction." Should we let only conscientious objectors who are drafted perform this service, or should we not, as Christian young people, offer ourselves now and continually to do work of social importance in our communities on a voluntary basis? Interviews with public school principals and teachers, social workers in our public and private welfare agencies would be helpful at this point.

THE BEGINNERS' DEPARTMENT

Text: The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

Subject: Learning to Know God as Revealed in Jesus Christ

October 19, 1941

THE NINETEENTH SUNDAY AFTER TRINITY

A SICK BOY AND HIS FATHER

AIM:—To show that Lord Jesus made a sick boy well. To teach children that if we believe in Him He will help us.

LESSON MATERIAL:—Saint John 4:46-54.

WORK MATERIALS:—Crayons to color poster picture of the Nobleman and his home. Make cut outs of the servants coming to tell him his son is well.

BACKGROUND FOR THE TEACHER

The value of the Nobleman's faith in the Master is perfectly illustrated in today's story. Without His help all the nurses and doctors were helpless. The rich man realized this so when he heard that Lord Jesus had come out of Judaea into Galilee he went to Him and begged Him to go to Capernaum to heal his son, who was dying. The Master said to him, "Unless you see signs and wonders you never will believe." The boy's father did not understand these words so he said again in a pleading voice, "Please, come down with me before my boy is dead." "Go home! Your son is alive," commanded the greatest doctor of all. The Nobleman believed what Lord Jesus told him. Without a question he started home with confidence and renewed faith and strength. As he approached his home servants came running to meet him. "Your boy is better! Your boy is better!" they called. Gladly the loving father accepted this encouraging message. Then he began to ask questions. "What time did you notice a change in his condition?" "Yesterday at seven o'clock the fever left him," replied the happy servants. Then the rich man realized that was the time when Lord Jesus said to him, "Your son is alive." I understand now what He meant when He said, "Unless you see sings and wonders you never will believe." From this time on the Nobleman became a follower of the Master and all those in his household renewed their faith and belief in Our Lord and Saviour.

LESSON PLAN FOR TODAY

Some people think God lives in one certain place just as an earthly king. No one has ever seen God but Lord Jesus explained to His followers that God is Spirit, and they that worship Him must worship Him in spirit and in truth. Therefore God is every where in the whole world all the time. It might be a good plan to help your class realize that Our Heavenly Father is Spirit, and no one has ever seen Him. Some times children form a mental picture of an old man sitting on a throne, and call Him God. Try to impress them with the fact that because He is Spirit He is every where. He created this world and everything in it and He is willing and anxious to help all those who believe in Him and His Son Our Blessed Lord Jesus. Because He loves His children everywhere He sent His only Son to earth to teach us how to live. Lord Jesus loves us and wants us to be loving and kind to others. He will help us if we believe in Him and ask for His help. When He was here on earth He went about doing good deeds. God gave Him a marvelous power to work wonders. Ask the class if they can remember a kind and wonderful deed He performed. (He cured the sick man and forgave him his sins. He made the wind and the waves obey His command.) Let us try to help others and if we pray to God and mean the words we say He will help us. Today we are going to hear about a rich man, who had a little boy whom he loved very dearly. But one day the boy became very ill. His father hired the best doctors and nurses and bought the best medicine but all the money in the world could not make his son well. "I know some one who can cure my boy," said the Nobleman, "if I can only find Him." Whom do you think he meant? Yes, Lord Jesus. Do you think he went to look for the Master? Did he go alone? What did he ask Lord Jesus to do? Who is the greatest doctor in all this world? When you are sick what do your mother and father do? Yes they telephone for the doctor and he tells them what to do to make you feel better. But they pray to God and ask Him to help too. Every morning on my way to school I meet a doctor going to the hospital. One morning he gave me a ride and during our conversation he told me he always prayed to God for guidance and help before he left his room to care for his patients. "God gives me the power to help others," he said.

Do you know any little friend who is sick? Let us kneel down and ask God to help make her better. Encourage group to make up spontaneous prayers. If some member of your class is ill pray for their recovery. Plan to send flowers and "get-well cards" to those who are sick or shut-in.

1. Opening Period:

To create an attitude of worship play softly on piano, "Morning Prayer." Teach children to appreciate and love good music.

a. Teacher may say an opening sentence. "I was glad when they said unto me; let us go into the house of the Lord."

b. Sing Greeting songs and songs of welcome.

c. Sing to visitors or new members of the class. "Good Morning, dear John. We are glad to see you."

d. Offering and Response. (It is a good plan to receive the offering during the first part of the worship period to avoid the children's dropping it.)

e. Prayer: Teacher may say, 'Let us kneel and talk to God in prayer'. Repeat the Lord's prayer. Stress posture for prayer.

f. Encourage children to create and say "Thank You" prayers at this time. "Some times when I go out to play I look up at the sky and say: Thank you dear Lord for helping my sister get well again."

g. Sing: "I am so glad that Jesus loves me."

"I think when I read that sweet story of old,
When Jesus was here among men."
"Jesus loves me this I know, for the Bible tells me so."
(Make up verses, "Jesus loves me this I know for my mother tells me so."
"Jesus loves me this I know for my teacher tells me so.")

h. Individuals sing alone their favorite hymns.

i. For exercise class may clap with the piano. Stand and play heads and shoulders, knees and toes. (Place hands on heads then shoulders, then knees and finally toes. Go very slowly at first then faster and faster. Clap at the end of the game.)

2. *The Story:*—Arrange chairs in front of your chair and when every one is comfortable tell the story as told in the *Leaflet* for today. Illustrate the story with pictures. Ask children to hold the pictures and tell about them.

3. *Dramatization:*—If the children ask to play this story, play the first part.

4. *Expression Work:*—Work on Poster picture. Color green grass, brown hills and blue sky. Make the rich man's house white with a flat roof. Cut-out drawings of the servants may be pasted on the poster.

5. *Dismissal:*—Before going home plan to send flowers to those who are ill. Kneel and ask God to Help all those who are ill. Stand and sing "Good Bye to You."

October 26, 1941

THE TWENTIETH SUNDAY AFTER TRINITY

A SHEPHERD FINDS HIS SHEEP

AIM:—To teach that the Lord is our Shepherd and we are His sheep. He

cares for us just as the Shepherd cares for his sheep.

LESSON MATERIAL:—Saint Luke 15:1-5.

WORK MATERIALS:—Make cut-outs of sheep and lambs using heavy card board. The children may color them with white chalk and make tiny curls (to resemble wool) with a pencil. Mount the sheep on small blocks of wood or card board. If you have a sand table dramatize today's story on it, using the sheep the children color.

BACKGROUND FOR THE TEACHER

When the scribes and Pharisees criticized Lord Jesus because He was kind to the publicans and sinners, He told them three parables, which illustrated an important truth within their comprehension. He told them about the Lost Sheep, The Lost Coin and the Lost Son. All three stories related to common occurrences within their every day experiences. Thus they were adapted to His unlearned and prejudiced hearers and easily understood. Lord Jesus is the greatest story teller, that ever lived. His parables are remarkable for clearness, simplicity and emotional appeal. The outstanding characteristic of all the parables is His ability to present a truth in the most forceful way so that its meaning is lasting and purposeful. The story of the Lost Sheep was of interest to all His hearers, rich and poor, because at that time sheep were the topic of the day. The wealth of a rich man consisted not of gold but of flocks of sheep. To the Jews the care of sheep was among the earliest and most respectable employments. By night and by day the shepherd was constantly with his flocks. His care of the sheep was tender and loving, and his power over them very great. Each sheep had a name and knew the shepherd's voice when he called. It is said a sheep will respond only to the voice and call of his shepherd. They refuse to follow a strange voice. But they do wander off by themselves and are extremely timid and easily frightened. One of the duties of the shepherd was to count his sheep daily. He was held accountable for any that were missing. Lord Jesus knew all about shepherds. Since childhood He heard stories about shepherds handed down from His ancestors, who were a purely pastoral people. Was not King David, the boy who saved his sheep from the bears? Lord Jesus loved to hear His Mother tell this story. To show that God loves His children just as the shepherd loves his sheep, Lord Jesus told His friends the parable of the Lost Sheep. If we stray from His fold He searches for us and there is great rejoicing when we return. Let us follow Him as the sheep follow their shepherd. He loves us and will protect us and lead us in the right places if we love and follow Him.

LESSON PLAN FOR TODAY

What do sheep give us? Yes wool. Name some thing made of wool? Sweaters, coats, dresses, socks and blankets. Ask the children if they have ever seen a sheep or baby lamb. Encourage them to tell all they can remember about the animal. If you have time tell "Pelley's new Suit" which is beautifully illustrated, and relates the adventures of a small boy who needs a new suit to wear to church. What do we call men who care for sheep? Do you know what they carry to help them over the hills and to protect the sheep? Today we are going to hear a story Lord Jesus told His friends about "A Good Shepherd."

1. Opening Period:

a. Play the Twenty-third Psalm on the piano. Tell class the name of the piece you play.

b. Opening Sentence. Praise the Lord.

c. Stand and sing,
"God made the beautiful sun shine."
"Let the merry sunshine in."

d. Hold the Bible and repeat the first verse of the Twenty-third psalm. "The Lord is my Shepherd I shall not want."
Teacher may read the entire Psalm.

e. Offering and response. Recognition of birthdays at this time. (We have a permanent Birthday cake made of wood. It has a card board base and the wooden top is removable. Small holes made in the top will hold the candles and the birthday offering may be placed in the card board base.) Sing "Happy Birthday to you"; "We are glad you are Four" (or whatever the age may be). Celebrate all birthdays.

f. Repeat the Prayer our Lord Taught us to say. "The Lord's Prayer."

g. Kneel and sing "Jesus tender Shepherd hear me."

h. Sing: "Baa, baa black sheep."
"I think when I read that sweet story of old,
When Jesus was here among men
How He called little children like lambs to His fold
I should liked to have been with Him them."

i. Sing: Favorite songs and hymns.

2. *The Story:*—Tell the story of the Lost Sheep. Show pictures of old sheep and baby lambs.

3. *Dramatization:*—This is an excellent story for dramatization. The entire class may play the story. Ask who would like to be the Shepherd and be sure to choose a volunteer for the lost lamb. With teacher-guidance the children will act naturally and sincerely.

4. *Expression Work:*—Color the cut-out figures and with a pencil draw little curls. Mount on small blocks of wood. Use in your sand table or play with them on the floor. Be sure each child has a sheep and a baby lamb. If you have a sand table build a fold of small stones.

5. *Dismissal:*—Thank all for helping. We heard a story about a helper today. The Good Shepherd helped his sheep. Let us all say, the verse which says "The Lord is my Shepherd I shall not want."

Sing: "Good bye little lambs, good bye to you."

November 2, 1941

THE TWENTY-FIRST SUNDAY AFTER TRINITY

A BOY HELPS THE LORD JESUS TO FEED A CROWD

AIM:—To teach children that Lord Jesus did many loving things. In this story He fed a huge crowd of people and showed them that He could perform wonders.

LESSON MATERIAL:—Saint John 6:1-13.

WORK MATERIALS:—Crayons to color pictures. Make small basket from brown construction paper. Children may cut out and color five loaves of bread and two fish and place them in the basket. If time permits have cut-outs of a small boy ready to color. Fasten the basket containing the fish and bread to his arm.

BACKGROUND FOR THE TEACHER

In order to prove that He was and is the Son of God endowed with Divine Power, Lord Jesus performed this miracle before a great multitude of people, friends and those who did not believe in Him. Seated on the side of the mountain, He discussed the possibility of feeding so many people with His disciples. Then to their great amazement He commanded them to ask the crowd to be seated so they could feed the five thousand. This order seemed impossible since there was no food except five loaves of bread and two small fish, which a boy carried in a hand basket, called a kophinos. Nevertheless the disciples made the people sit down and brought the boy's food to the Master. Great was their belief and faith. They trusted and followed His command. Although it did seem impossible to the crowd, the disciples knew Lord Jesus could do wonderful things. So they brought Him the boy's basket containing the small amount of food. (It may have been the boy's lunch.) After He blessed the food, He broke the bread and fish into pieces and distributed them among His disciples who distributed it to the hungry people. When this task was accomplished and all were sufficiently fed there was enough left over to fill twelve baskets. Again Lord Jesus did the impossible. St. John, who relates this miracle in his book was one of the disciples, who was privileged to be present on this occasion. He witnessed the feeding of the five thousand. It is interesting to note that meals were served in a sitting position. This explains why Lord Jesus commanded His disciples, "Make the men sit down." Their food consisted mostly of bread, which was made of wheat or barley. It was shaped like a plate and when leavened was the thickness of one's little finger. Unleavened bread was much thinner and never cut with a knife but broken into small pieces with the hand. People of the East were particularly fond of fish and it is their favorite dish, today. First the fish are cleaned, split open, salted and finally dried in the sun. Jews going on a journey always carry this favorite provision, which is not perishable. Imagine the boy's surprise as he watched Lord Jesus feed five thousand people with his lunch.

LESSON PLAN FOR TODAY

Ask the children if they ever saw a large crowd of people. Where did they see a great many people? At an outdoor concert or entertainment, a baseball game, football game or a church convention. How many people make a great crowd? Yes, many, many. Do you think five thousand is a large number? Yes. Would it take much food to feed so many? Yes. And it would be a big undertaking to serve them. Long ago a crowd of five thousand people came to the Master. They listened to His teachings and saw Him perform many kind deeds. When the sun was going down it was time to eat but they did not go home. Lord Jesus asked His helpers how much food it would take to feed so many. They answered it would take much food and they saw only one small boy who had brought his lunch. "Bring me the boy's food," said the Master. So the disciples brought the boy and his basket to Him. What do you think they found in the basket? Five loaves of bread and two fish. The little boy willingly gave his lunch and after all were seated on the ground Lord Jesus blessed the food and then a wonderful thing happened. We call it a miracle, which means a wonder or marvel.

1. Opening Period:

(a) Quiet Music. Play a familiar selection, or play the hymn which you plan to teach today.

(b) Opening Sentence:—"I was glad when they said unto me, let us go into the house of the Lord."

(c) Sing:—
"God is love."
"We love him because He first loved us."
"I think when I read that sweet story of old."

(d) Hold God's Book and repeat favorite verses.

It might be well for the teacher to read the Twenty-third Psalm which they heard last Sunday.

(e) Offering and Response. Play, "Praise God from whom all blessings flow." Teach children to sing this response with you.

(f) Repeat the Lord's Prayer. Stress correct posture for prayer.

If possible have a prayer corner where the children may go to talk to God quietly and thoughtfully.

(g) Sing:—"Father, we thank Thee for the night and for the pleasant morning light. For rest and food and loving care and all that makes the day so fair."

(h) Sing: "America". Salute the American flag.

(i) Sing Favorite songs.

2. *The Story:*—Tell today's story. Illustrate the story with pictures of Lord Jesus feeding the five thousand.

3. *Dramatization:*—If the class ask to play this story suggest that they pretend they are little boys of long ago going on a journey. They can play carrying a basket filled with lunch. One little boy goes to hear Lord Jesus and takes his lunch with him. In his basket are five loaves of bread and two fish. He is surprised when the helpers ask him for his lunch but he is willing to give every thing he has to the Master. After the disciples receive food from the boy, they present it to Lord Jesus who blesses it and gives them enough to feed the hungry people. Choose twelve boys to serve the crowd. When all have been fed, the twelve boys may pretend filling twelve baskets with food which has been left over.

4. *Expression Work:*—Color the picture on the *Leaflet.* Color five loaves of bread and two fish, place them in the small brown basket and paste or fasten it to the arm of the card board boy. Be sure the loaves of bread are round.

5. *Dismissal:*—Ask the children who gives us our food. Yes, God our Heavenly Father gives us every thing we eat. How can we thank Him? By saying a "Thank you before we eat". Give each child a small card on which you have printed this verse: "God is great. God is good, And we thank Him for our food. Amen."

November 9, 1941

THE TWENTY-SECOND SUNDAY AFTER TRINITY

A STRANGER HELPS A WOUNDED MAN

AIM:—To teach children to be kind and to love one another. To help those who are in trouble and those who are sad.

LESSON MATERIAL:—Saint Luke 10:29-37.

WORK MATERIALS:—Draw a picture of a little girl helping a friend, who fell off his tricycle. Make a picture showing how you could help a friend, who has been hurt or who is in trouble.

BACKGROUND FOR THE TEACHER

Without a doubt Lord Jesus was the greatest teacher and story teller, the world has ever known. He did not create the parabolic type of teaching, but He developed it with great originality and gave it a deeper spiritual meaning. The definition of a parable is a form of speech, in which something is presented to us in place of some other thing which it resembles, and which we wish to illustrate. It is derived from a Greek word signifying to compare together. Thus a narrative of events either real or supposed is made the medium by which an important truth is illustrated and enforced with great power upon the heart and conscience. Another definition is: "A parable is an earthly story with a heavenly meaning." Imagination was exercised and the critical faculty appealed to, and sympathy was enlisted according to the merits of the case presented. An example of this type of parable is the story of the Good Samaritan, which Lord Jesus told to answer the man's question, "Who is my neighbor?" As the outstanding character of this drama, He chose a Samaritan (the very name Samaritan was a term of reproach and contempt with the Jews) He pictured a Jew travelling along the lonely road from Jerusalem to Jericho. Suddenly he was attacked by robbers, beaten and robbed and left lying in the road in a destitute condition. Down the road came a Jewish priest, but when put to the test passed by his countryman lying in the road. Another Jew came along but he too passed his countryman by. The third man to come along was a Samaritan riding on his donkey. He knew the Jews hated his people but overlooked all prejudices and animosities and thought only of helping this poor wounded man. Quickly he poured oil into his wounds and bandaged them as best he could with pieces of linen. Then he set him on his own donkey and took him to the Inn where he cared for him all night. Early the next morning, before he started on his journey he paid the Innkeeper to care for the stranger, whom he did not know, and promised to reimburse him for any attention and care he gave the man. The story finished, Lord Jesus turned to the man and asked, "Which of the three men was a good neighbor?" "The man who cared for him and treated him kindly," answered the man. Then the Master said, "Go and do likewise."

Lord Jesus adapted this parable to fit the needs of the prejudiced man, He helped him recognize the truth quickly and to acknowledge it willingly. The story of the Good Samaritan is remarkable for clearness, force, simplicity and appropriateness.

LESSON PLAN FOR TODAY

Retell the story "A boy helps the Lord Jesus to feed a crowd." Perhaps some one can help you tell this story. Show pictures to help them recall the story. Today we are going to hear about a man who helped a wounded stranger. Who do you think told the story? Yes it was Lord Jesus. He is the greatest teacher and story-teller that ever lived. If people doubted Him He told them clearly and simply stories, which explained and answered their questions. When He commanded His friends to love one another and to love your neighbor as yourself a man called out, "Who is my neighbor?" Then Lord Jesus told him the story you are going to hear today. Listen carefully and you will hear how a "Stranger helped a wounded man."

1. Opening Period:

Encourage children to go to the Prayer Corner and talk to God.

Play quiet music for them to listen to and to enjoy. Explain that the organ is played in Church to help the people form the right attitude for worship. If you play, "To a Wild Rose," by MacDowell, tell the children about the piece. Help them recognize it when they hear it on the radio or organ. Music is the language of the soul. It is universal and understood by all nationalities. Through music children learn about children of other lands. When your group is noisy try playing Brahm's Lullaby or some soft music. It will produce the desired effect.

(a) Opening Sentence. "Be kind."

(b) Greeting songs. Sing, "Good Morning to you."
"Let the merry sun shine in."

(c) Hold the Most Wonderful Book in the World and repeat familiar verses. 1. "God is love." 2. "Love one another." 3. "Be ye kind to one another."

(Continued on Page 115)

THE PRIMARY DEPARTMENT

Text: The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

Subject: The Christian Child and the Family of God

October 19, 1941

THE NINETEENTH SUNDAY AFTER TRINITY

WHAT IS YOUR NAME? WHEN DID YOU GET IT?

AIM:—To help the children to understand that the name chosen for him became his Christian name when he was baptized, and that God the Father knows him by his name.

LESSON MATERIAL:—Saint John 10:1-10.

MEMORY WORK:—He calleth his own sheep by name. St. John 10:3.

CHURCH KNOWLEDGE:—I was given my Christian name in Holy Baptism. It is called my Christian name because it is the name by which God the Father knows me in His Family, the Christian Church.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

We want to help the children to feel the intimacy of the relationship between themselves and their Heavenly Father. This thought is brought out in our Lord's story of the Good Shepherd. Make the point that our Lord, the Good Shepherd, calls us to follow Him, and that every Christian child, at his baptism, has promised to do so.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. How do we know about God's Family? Tell a little bit of what the Lord Jesus told about His Father's Family.

Introduction.

Do you remember when you learned to write your own name? I suppose you wrote it in some of your books, or over and over again on a piece of paper, and were very proud of what you had learned to do. It seemed important to you, and that is not strange at all, for your name *is* important. It will be important to you all your life. People call you by your name to tell you apart from every one else. When mother calls you by name, you are sure she wants you and not one of your brothers or sisters.

There is another reason why your name is important, a very special reason. We will talk a little about it today.

The Lesson.

What is your own name? (Let each child repeat his own name.) Do you know when your name was given to you? I suppose, for most of you, it was all picked out before you were born. Mother and father talked about it, and picked out the name they liked best of all, and then when you were born, they knew just what they would call you. But when you were made a child of God, a part of His Family, by Holy Baptism, something happened to your name. After that, it was not only the name which mother and father had chosen for you. It was your Christian name. You remember what we said about the way you came into God's Family. When you were a baby, you were taken to the font by the people who were to speak for you. The priest asked them what your name was, and one of them gave the name which had been chosen for you. Then the priest poured water on your head, and said, "————, (Use the name of one of the children) I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Then he welcomed you into God's Family by saying, "We receive this child into God's flock." You must remember that word, "flock." We will talk about it in a few minutes.

That was the way the name your mother and father had picked out for you became your Christian name. And this is why you call it your Christian name. Every family has a family name. One family may have the family name of Brown. A child in that family is sometimes called the Brown child. Children in the Jones family are called the Jones children. Tell me your own family name. Now the name of God's Family is "Christian." So when you came into God's Family at Holy Baptism, you were made a Christian child, and the name which had been chosen for you was made your Christian name.

Who knows you by your Christian name? Mother and father know you by it. I know you by it. So do all the boys and girls you play with. And so does our Father in heaven. You are not just a part of all His big Family. He knows you by name. One day the Lord Jesus told some people about this in a beautiful story. Let us hear the story. (Lesson *Leaflet.*)

That is the way God the Father knows and loves His children. He is always with us, watching over us and caring for us. He knows each one of us by name, just as the shepherd knows and loves his sheep, and calls them by name. And it is the way the Lord Jesus taught us to think of Him. He is the Good Shepherd, and we are His sheep. And He calls us by name to love and follow Him. That is what you promised to do when you were baptized. That is why you come here to Sunday school each week, why you are trying to learn more and more about what the Lord Jesus told. For when we try hard to be good children in God's Family, we are showing the Good Shepherd that we hear His voice, and that we are trying to follow Him.

Expression Work.

Memory work. Church knowledge. (Have the children memorize this also.)

Make a poster of the shepherd and his sheep. (Use cut-out figures, prepared ahead, paste on large sheet of paper, color figures and background.)

Color the *Leaflet* picture.

Questions.

What is your Christian name?

When did your name become your Christian name?

Who knows you by your Christian name?

Who is the Good Shepherd?

Who are His sheep?

How can you show that you love and follow the Good Shepherd?

October 26, 1941

THE TWENTIETH SUNDAY AFTER TRINITY

GOD'S CHILD MUST FIGHT AGAINST THE DEVIL

AIM:—To teach that Christian children must fight against the great enemy of God's Family.

LESSON MATERIAL:—St. Matthew 4:1-11.

MEMORY WORK:—Thou shalt worship the Lord thy God, and him only shalt thou serve. St. Matthew 4:10.

DEVOTIONAL LIFE:—My loving Heavenly Father, help me to be a good Christian soldier; through the help of Thy Holy Spirit. Amen.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Today's lesson and the two lessons following place particular emphasis on the thought that there are enemies of God's Family, and that God's children are bound by their baptismal vows to fight against them. Use simple illustrations, related to the children's own

lives, to show how the enemy works. Then remind them that we have a Helper, sent in Holy Baptism, to aid and strengthen us in our fight.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

To whose great Family do you belong? What is God's Family here on earth called? Where do we find the Family? Who told us about it? How did you come to be a part of the Family? What was given to you when you were baptized?

Introduction.

You have just said that you are members of God's Family. You belong to it. But you cannot just belong to a family. You have something to do in it. And you have something to do in God's Family. One thing you must do is *fight*. Does that seem strange to you? Let us find out a little more about it.

The Lesson.

Do you know when you promised to fight in God's Family? It was when you were baptized. The people who spoke for you promised that you would fight against the enemies of God's Family. The priest made the sign of the cross on your forehead to show that you would never be ashamed to follow our Lord Jesus Christ who died on the cross, and that you would be His good soldier as long as you lived.

You promised to fight against the enemies of God's Family. You see, that is why you have to fight. That is why you have to be Christ's good soldier. It is because God's Family *does* have enemies. And the greatest enemy of God's Family is the devil. Perhaps you have seen pictures called pictures of the devil. But they are only pictures. No one sees the devil. The devil is a spirit. No one sees a spirit, even though a spirit is living. We know that God the Holy Spirit came to us at our Baptism. We know He is good. We know He helps us to be good. But you cannot see Him. The devil is a spirit, too. But he is bad. He tries to make us bad. He tries to make us disobey God. But you cannot see him either.

Even the Lord Jesus had to fight against this enemy of God's Family. He told what it was like to fight against the devil. Let us read about it. (Lesson *Leaflet.*)

This story of the way our dear Lord fought against the devil helps us to see how this great enemy of God's children tries to make them disobey Him, and how they must fight against Him. The devil came to the Lord Jesus when He was very hungry. He said, "If you are really God's Son, turn these stones into bread." Our Lord could have done so, of course. He was the Son of God. He could do anything. But He knew that He was doing what God the Father wanted Him to do. He would not let His body, the part of Him that was hungry, disobey God. He showed us, by what He did, that we must not let our bodies disobey God. The devil tries many times to make us disobey in this way. You are often hungry, aren't you? That is all right. God the Father made your body to be hungry every so often. But if you stuff yourself with food, maybe eating your share and some one else's, too, till every one says, "He eats like a pig. He doesn't care whether there is anything left for any one else or not," you are losing your fight against the devil. Your body wants to do what is wrong, and you are letting it. And if you fuss over your food and say you won't eat it, you are losing the fight again.

Then again, your body wants to sleep. That is good, too. God made your body like that. You need to sleep so that you will grow big and strong. But if you lie in bed till noon every time you have a chance, if you are too lazy to get up when you are called, if you turn over and go to sleep again so that you are not up in time to come to church or Sunday school, then you are losing the fight again. God's enemy is making you disobey Him. It is the same way when you say bad words or listen to them. You are letting your tongue and your ears disobey God. You are letting God's enemy, the devil, keep you from being God's good child.

God's children have always had to fight against the devil. Even though you are not very old yet, I know that this enemy has tried many times to make you do wrong. How do you suppose that you can win the fight? You can do it because you have a Helper. Do you remember who it is? You remember, when we talked about Holy Baptism, we said that there was one part of the baptism that no one could ever see. When you were made God's child, His Holy Spirit came to you. God the Helper came to be with you all your life, to help you to be good. If you try always to do what He wants you to do, you can win the fight against God's enemy, the devil. Always remember to ask God to help you through His Holy Spirit.

Next week we shall hear more about the way God's children must fight against His enemies.

Expression Work.

Memory work. If you are using note books, the memory work should be copied in as a part of that work. Read over the suggested devotional life. Remind the children that using the prayer each day is one way in which they can fight against God's enemy.

Questions.

Who is the greatest enemy of God's Family?

When did you promise to fight against the devil?

Who helps you to fight against God's enemy?

November 2, 1941

THE TWENTY-FIRST SUNDAY AFTER TRINITY

GOD'S CHILD MUST FIGHT GOD'S ENEMIES

AIM:—To teach that Christian children must be good children in God's Family in the face of those who do not love and follow our Lord Jesus Christ.

LESSON MATERIAL:—Saint Mark 14:66-72.

MEMORY WORK:—Lord, I will follow thee. St. Luke 9:57.

DEVOTIONAL LIFE:—O God my Heavenly Father, help me never to be ashamed that I belong to Thy Family, and follow Thy Son, Jesus Christ our Lord. Amen.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

This deals with an enemy which God's child must battle with throughout his life—the fear of public opinion, the dread of "what people will say." We know that this enemy is dangerous because it works on the desire which every one of us has to be thought well of and admired, to be popular among those round about us. The children can grasp this idea from the illustrations given. Make it clear that when they do rise above the fear of public opinion, they are brave soldiers, and good children in God's Family. Remind them again that they cannot fight this enemy without God's help, and that they must ask His help in their prayers.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Check on memory work and devotional life. Think of some way in which you have shown this week that you were a good soldier of our Lord Jesus Christ. Tell how the Lord Jesus fought against God's enemy, the devil.

Introduction.

There are many enemies of God's Family. We might call one of them "what people think." Perhaps that is a strange name for an enemy, but it is an enemy God's children have to fight. For sometimes when we are afraid of what other people will think of us, we are not brave enough to do what we know God the Father wants us to do. Perhaps today we can learn more about the way we must fight against this enemy of God's Family.

The Lesson.

Let us read the story first of all. It is rather a sad story, for it is about one of our Lord's own special friends who was ashamed of Him, ashamed to say that he knew that Lord Jesus, and loved and followed Him. (Lesson *Leaflet.*)

How terrible it was for St. Peter to do what he did! To be ashamed to say that he knew the Lord Jesus who had chosen him to be His own special friend. St. Peter was truly sorry for what he had done, and we know that he loved our dear Lord and told others about Him all the rest of his life. But all his life, too, he must have been sad every time he thought of that evening when he had been ashamed even to say that he knew our Lord, when he had been afraid of what other people would say and do if he let them know that he was a follower of God's Son.

Do you think you could ever do what St. Peter did? You think not, but let us see. Each one of you is God's child.

You belong to Him. You know He wants you to come to His House, to be with Him there and to worship Him. Has any one ever made fun of you for doing that, or tried to get you to go somewhere else instead? If you did not listen, if you went to be with your Heavenly Father instead, you were fighting bravely against the enemy. You were showing that you were proud of being a part of God's Family, the Church. You were showing that you were not afraid of what other people would think or say, as long as you were doing what God wanted you to do.

Did other boys and girls ever try to get you to go somewhere else at Sunday school time, or laugh at you for going every single Sunday? When you come here every Sunday, *no matter what other people want you to do,* you are winning your fight again. You are showing that you know and love our Lord Jesus Christ, and that you are not ashamed to follow Him. Perhaps, too, some one who does not talk to God the Father in prayer may try to make you ashamed of saying your prayers. Surely if you love the Heavenly Father, you will never be ashamed of being near Him and talking with Him.

There are ever so many ways in which enemies like these try to keep us from being God's good children. Often they make fun of us or talk about us in school or outside when we try to do what we know God the Father wants us to do. Can you remember any time when a thing like that has happened to you? (Lead the children to talk about this.)

It is often very hard to be brave enough not to care what other people say about us, for none of us like people to make fun of us or talk unkindly about us. But when we go ahead and do what we know is right for God's children to do, when we say our prayers and come to church and Sunday school, when we try to be good no matter what other people may say, then we are fighting bravely against the enemy. We are brave followers of the Lord Jesus, and we know that He is pleased with us.

But remember again that we can never win such a hard fight all by ourselves. We need God to help us. We must ask Him for His help, and we know He will answer our prayers.

Expression Work.

Memory work. Devotional life.

Dramatize the story of St. Peter's denial. If this is not practicable, have some child who tells stories well re-tell it.

Color the *Leaflet* picture.

Questions.

Why did St. Peter say he did not know the Lord Jesus?

How many times did he say it?

How do we know that St. Peter was sorry for what he had done?

How do people sometimes try to make you ashamed of the Lord Jesus?

What does God the Father want you to do about it?

November 9, 1941

THE TWENTY-SECOND SUNDAY AFTER TRINITY

GOD'S CHILD MUST FIGHT AGAINST TEMPTATION

AIM:—To teach further that God's child must fight God's enemies.

LESSON MATERIAL:—Genesis 3: 1-15.

MEMORY WORK:—Follow not that which is evil, but that which is good. III John 11.

CHRISTIAN SERVICE:—Try especially hard every day this week to be a good soldier of our Lord Jesus Christ.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

We continue the thought of God's children fighting God's enemies, with the emphasis today on the thought that we can best fight temptation by refusing to listen to the voice of the tempter.

We can refuse to spend our time with people who tempt us to do wrong. We can stay away from places where we may be led into wrong-doing. As before, remind the children that we need help, and that we have a Helper.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. Whom do those words mean we will follow? When did you promise to follow God's Son? What did you promise to do for Him? Tell the story of St. Peter. How did He show that he was sorry for what he did?

Introduction.

We have been talking about being brave soldiers of our Lord Jesus Christ. What does a brave soldier do? We know that he fights. You have all heard stories of brave soldiers fighting. We have been talking these last two Sundays about how we must fight bravely against God's enemies.

Do you think a brave soldier would ever turn and run away? That doesn't sound much like a brave soldier, does it? And yet there are many times when the best way for us to be good soldiers of the Lord Jesus is to run away.

The Lesson.

We know that the devil is the great enemy of God's Family. He has always been in the world, working hard to keep God's children from being good children in His Family. Long ago the devil came to the first man and the first woman in the world, and made them disobey God. We will read the story now. (*Leaflet* story.)

Let us talk a little about the story. Do you think God had given Adam and Eve very much to make them happy? What had He given them? They could enjoy all the beautiful flowers. They could eat the fine fruit. There was only that one tree which God had said they must not touch. Suppose they had not gone near it or thought about it. Do you think that then they would have become dissatisfied about it? Do you see now what I mean when I say that it is often better for God's children to run away? When we know of something that might make us do wrong, it is better to stay away from it. Last summer I knew of a little boy whose father had bought a fine new lawn mower. It was run by a motor. The father put it in the garage, and he said, "Tommy, you may have our other lawn mower for your own. It is still very good, and you may cut grass with it whenever you feel like it. But you mustn't touch the new one. It would not be safe." Wouldn't you think Tommy could have been satisfied with the lawn mower his father had given him? I know lots of little boys seven years old who would think that a real, grown-up size lawn mower for their own was pretty fine. And for a while Tommy was satisfied. He ran his lawn mower all around the edge of the yard. Then he cut the grass in the part where his playthings were. But then he began to think about the big new mower. He went into the garage two or three times to look at it. He was sure he knew how to start it. He had seen his father do it. So he tried. But Tommy's father had been right. The new lawn mower was too dangerous for a little boy. Tommy hurt himself so badly that he had to spend long weeks in the hospital. Don't you think it would have been better if Tommy had stayed away from the lawn mower and tried not to think about it?

It is that way with many things which may lead God's children to do what is wrong. It is best to keep away from them, and not even to think about them. Perhaps you can think of some times when brave soldiers of the Lord Jesus ought to run away from the thing which will make them want to do what is wrong? (Keeping away from an empty, forbidden property, always enticing to children, might be one example which will suggest others.)

Think of the story again. When the devil came to Eve as a beautiful serpent, what did he say to her? He was tempting her, leading her into doing what God did not want her to do. But suppose Eve had not listened. Then she would not have disobeyed God. When people talk to you and try to get you to do what you know is wrong, what do you think you ought to do? Don't you think it would be best to go away from those people, not to listen to them, or even think about what they have said. You see, that would be another time when brave soldiers of our Lord ought to run away. Try to think of some of the times when boys and girls have talked to you and tried to make you do something you knew was wrong. Did you listen to them, or not? Which would have been the best way to keep from doing wrong?

And now once more let us remember what help we have in fighting against the enemies of God's Family. We have the help of God's Holy Spirit. We know He came to us when we were baptized into God's Family. We know He will be with us always. And we have the help of our prayers. We know our loving Heavenly Father wants to help us, His children. We must never forget to ask for His help in our prayers. We know He will answer us by helping us to be His good children.

(Continued on Page 124)

THE JUNIOR DEPARTMENT

Text: The Junior Quarterly **Editor:** Miss Mary G. Cathell

Subject: The Living Christ: His Wonderful Life

October 19, 1941

THE NINETEENTH SUNDAY AFTER TRINITY

THE ANGEL AND ST. MARY

THE SCRIPTURE:—St. Luke 1:26-56.

THE AIM:—To teach the boys and girls that it was a heavenly messenger who came to tell St. Mary of our Lord's coming; to help our Junior boys and girls to know the mother of our Lord.

PREPARATION:—We must try to picture for ourselves and for our boys and girls just what the conditions were in Galilee at the time of our Lord's birth. There were conditions which made the devout Jew more eager than ever for the coming of the Messiah. Dr. Bowie in his "The Story of the Bible" states, "In Galilee men seemed to be of more ardent temperament than others of their countrymen. It was in Galilee that the rebellions against the power of Rome most often flared. And back of these rebellions there lay the deeper hope of which they were only the crude expression, the hope for God's deliverance of His people. The highest form which that hope could assume was in the eternal longing that the Messiah might appear. It may be that Mary in Nazareth had brooded upon that hope. Be that as it may, the hope was to be fulfilled through her in a way greater than she or any other of her time could dream."

PROCEDURE: — Totalitarianism and dictatorship are all too familiar terms to the boys and girls of today. But they are apt to think of them as modern terms. To show them that they were conditions which existed at the time of our Lord's birth will help to connect that time with their own lives. Compare the desire of the people of Galilee for the coming of the Messiah with the desire of most of the world today for a "new order". Remind them that this desire of the devout Jew was traditional. Show them how it went back to the days of Abraham.

From this setting of the scene go on with the story of the Annunciation. Picture St. Mary as vividly as you can to your class. While there is very little information given us concerning the Mother of our Lord, we at least know that she must have been the ideal maiden or she would not have been chosen for such an honor. We can study the habits and customs of the Jewish maidens of her day and learn something about her. We must show the boys and girls that all the fine qualities of womanhood are to be found in our Lord's blessed mother.

As you proceed with the story be sure to bring out her qualities of humility. She humbly accepted her great responsibility. Go over the words of the *Magnificat* with the class. Explain its meaning to them. If you have a sixth grade class, suggest as outside reading "Robert of Sicily" from Longfellow's "Tales of the Wayside Inn". It will show them the meaning of "He hath put down the mighty from their seat, and hath exalted the humble and meek." Encourage the class to memorize St. Mary's beautiful hymn.

Lesson Outline.

I. Introduction.
   Conditions in Galilee.
   The desire for the Messiah to come.

II. St. Mary.
   Her home.
   Her habits.
   Her desire to see the Messiah.

III. The Annunciation.
   The appearance of the angel.
   The angel's message.
   St. Mary's humility.

IV. St. Mary visits St. Elisabeth.
   Her hymn of praise.

V. How we honor St. Mary.
   The Feast of the Annunciation.
   Our use of the Magnificat.
   By honoring our own mothers.

Discussion and Application.

1. This story holds lessons for both boys and girls. The girls could take no better model to follow than the mother of our Lord. Her life teaches them lessons of purity, faith, humility, and obedience. Since it was through a woman that our Lord came into the world, in honoring womanhood the mother of our Lord is honored.

2. To St. Mary was given the highest honor that has ever been given to any human being. St. Mary shows us that honors should be received not with pride and boastfulness, but with humility. She perfectly submits to God's will.

3. If you have an older class have them compare St. Mary's hymn of praise with Hannah's. There are some who think that St. Mary, knowing the beautiful hymn of the Old Testament, involuntarily made her hymn somewhat similar to it. She may have learned Hannah's hymn just as she learned the psalms and other hymns of praise.

Note Book Work.

Be sure that the explanation of the terms to identify fits the terms in with today's lesson. For instance Galilee is the name of the country in which St. Mary lived.

If there is time, have the *Magnificat* copied in their note books.

Church Teaching.

For your Church teaching today show that we honor St. Mary on March 25, the Feast of the Annunciation, and also on February 2, The Feast of the Purification.

Also teach them when the Church uses St. Mary's hymn of praise, the *Magnificat.*

October 26, 1941

THE TWENTIETH SUNDAY AFTER TRINITY

BETHLEHEM

THE SCRIPTURE:—St. Luke 2:1-20.

THE AIM:—To teach the boys and girls about our Lord's birth; to help them to realize our Lord's heavenly origin.

PREPARATION:—In the lessons for the last few weeks we have attempted to picture to the boys and girls the condition of the world at the time of our Lord's birth. Today's lesson begins with the Roman census. The Empire had reached such an extent that its numbers were not known. The Emperor wished to know from just how many people he could demand taxes. Therefore he decided on taking a census by having the people sign at the home city of their family. Explain that Bethlehem was known as the city of David, and since St. Joseph was of the family of David, it was to Bethlehem he must go to enroll.

We must remind the boys and girls that while this most wonderful event of all history was known in Heaven, and was announced to the shepherds by the angels, it was not known on earth except by a very few. St. Mary cherished her secret with which the angel had entrusted her. She probably shared the wonderful news with her cousin Elisabeth. A vision had told St. Joseph. Then there was the angelic announcement to the shepherds. It was evidently not God's plan that all should know immediately of His Son's birth. Even though there had been long years of waiting and preparation, the world was not yet ready for the news.

PROCEDURE:—Begin with the idea of the census. The boys and girls may remember enough about our last census

to contrast the systems, and also the purposes back of the two census.

In telling your story remember that while it is a very familiar story you are now having the opportunity of telling it away from the Christmas season. It may be the first time the children have thought of the Bethlehem story apart from the season. This is your chance to show them the story as an historic event, an actual episode. Just as in school the boys and girls study the biographies of the leaders of our country, so this year we are studying the biography of our Lord. Today's lesson is the story of His birth.

First you are going to picture Palestine under the rule of Rome, about to be subjected to a new tax. The people must enroll in the city of their fathers in order that none shall escape the taxation. Your next picture will be of St. Mary and St. Joseph making the tiresome journey from Nazareth to Bethlehem. The third picture is the discouraging one of "No room in the inn". Be sure to emphasize the fact that this was no evidence of lack of hospitality of the people of Bethlehem, but rather evidence of the crowded condition of the city because of the census taking. The next picture is St. Mary and St. Joseph accepting the shelter meant for animals. There we have the beautiful picture of the Natavity.

The scene then shifts to the hillside outside the city where we hear the angelic announcement to the shepherds. We cannot help but use the words of St. Luke to describe this scene. But be sure that they are not merely beautiful words to the boys and girls. Help them to think them through.

Conclude your lesson with the significance of our Lord's birth first to the Jews and then to the whole world. Remind the children of God's promise to Abraham, that through his people all the world would be blessed. Our Lord's birth was the fulfillment of that promise.

Lesson Outline.

I. Introduction.
   Taxation and census.
   Need for St. Joseph and St. Mary to go to Bethlehem.

II. The journey to Bethlehem.
   No room in the inn.

III. The Nativity.

IV. The angelic announcement to the shepherds.

V. The visit of the shepherds.

VI. How the world received the new King.

Discussion and Application.

1. We have studied the long period of preparation and waiting for the coming of the Messiah, and yet when He did come there were only a few to know of the coming. Even today, almost two thousand years after the birth of our Lord, there are still those in the world who do not know of His birth.

2. The shepherds were good missionaries. They went to their homes telling all that they met of the things that they had both seen and heard. We also should be glad to tell the fine things we see and hear. A suggestion in one of the Forward Movement booklets is "to say something to some person each day for six weeks about your Church". Learn to know your Church so that you can tell others about it.

3. Always emphasize the fact that the announcement of our Lord's birth came from Heaven. The heavens opened in order that the angels might announce our Lord's coming to earth. Have the boys and the girls watch the events in our Lord's life for this evidence of heavenly knowledge.

Note Book Work.

Again tell the boys and girls to use the identification to fit the words and characters into this lesson.

If you have any extra time, or if the boys and girls would like an assignment for homework, have them find lines of hymns in which the terms to be identified are used. Another exercise would be to find pictures which would illustrate the terms.

This Bethlehem lesson just two months before Christmas might be a good introduction to Christmas plans. If you are going to do something for others it is not too early to make plans. Perhaps your school has already received its Christmas Box assignment. Find out from your superintendent what your share is to be.

Church Teaching.

Tuesday is St. Simon's and St. Jude's Day. Add these two names to your identification list for the note book.

November 2, 1941

THE TWENTY-FIRST SUNDAY AFTER TRINITY

THE CHILD NAMED AND PRESENTED IN THE TEMPLE

THE SCRIPTURE:—St. Luke 2:21-40.

THE AIM:—To teach the boys and girls about the early life of our Lord, how He received His name; how He was presented in the Temple; how His mother and foster father brought Him up according to the teachings of their Church.

PREPARATION:—As we teach the important happenings in the life of our Lord, we must always keep in mind that we are helping our boys and girls to know our Lord in order that they may 'love Him more dearly'. Let us try to associate these events in His life with similar events in the lives of the boys and girls wherever it is possible. It may be possible to review what your boys and girls know about Baptism as you teach about the naming of our Lord. Circumcision in the Jewish Church, together with the Presentation in the Temple may certainly be compared with Baptism in the Church. Never lose an opportunity of impressing upon the children that when they received their names in Baptism, they were also made members of the Church. Their mothers and fathers were carrying out the teachings of the Church when they were brought for Baptism, just as St. Mary and St. Joseph carried out the teachings of the Jews when our Lord received His name when He was eight days old, and when He was brought to the Temple a few weeks later.

PROCEDURE:—Begin with your review of baptism. Children are always eager to talk about themselves. Let them talk about when they received their names, from whom they received it, and where. Then go on with the naming of our Lord. Remind the class that our Lord was named before His birth. If your children would be interested go back to the prophecies of Isaiah. Be sure the name Jesus and its meaning is understood.

Proceed with the story of the 'Presentation'. Picture Simeon long awaiting the Messiah and his immediate recognition as St. Mary places the Holy Child in his arms. Go over with the boys and girls his song of praise. Try to show them why the Church has preserved this song for us. Show its teaching of faith as well as its teaching of submission to God's will. It also has its missionary teaching as it speaks of a 'light to lighten the Gentiles.' Also tell of Anna who also gave thanks when she saw in the Christ Child the Saviour of the world.

In the last part of your lesson try to show the boys and girls the way our Lord's life was probably like theirs. Bring out the heritage which the Church has preserved for them that they might know the same hymns of praise which our Lord learned (the psalms), read the same Bible stories which He heard, learn the same commandments, etc. This has a two-fold purpose. They will think of our Lord as they learn the same lessons which He learned, and they will more gladly learn those lessons if they realize that our Lord Himself studied those very same lessons. It should somehow bring them closer to Him.

Lesson Outline.

I. Introduction.
   How the boys and girls received their names.

II. The naming of our Lord.
   Announcement of the angel to St. Mary.
   The eighth day after His birth.
   The meaning of His name.

III. The Presentation in the Temple.
   The gift of thanksgiving.

IV. The Child is put in Simeon's arms.
   His recognition of the Child.
   His hymn of praise and thanksgiving.

V. Anna also recognizes the Saviour of the world.

VI. The early life of our Lord.

Discussion and Application.

1. Just as St. Mary and St. Joseph followed the teachings and customs of the Jewish religion in bringing up our Lord, we should be careful to follow the teachings of the Church. First we must know the teachings of the Church, and then we must follow those teachings.

2. Simeon teaches us the lesson of faith. He faithfully had awaited the coming of our Lord, the Messiah. Because of his faith he recognized the Messiah when he saw Him. He saw in the Infant Jesus the answer to his prayers. The whole purpose of his life had been fulfilled. With perfect satisfaction he said, "Lord, now lettest thou thy servant depart in peace."

Note Book Work.

In the identification of the *Nunc Dimittis,* have the children copy it. Have them find it in their Prayer Books. Just as you encouraged the memorizing of the *Magnificat,* also encourage them to memorize Simeon's hymn of thanksgiving.

If it is possible have the boys and girls look up the meaning of the name "Jesus" for themselves. See how many names they can find which were given to our Lord both in prophecy and in fact.

In answering question No. 4 have them list the things which they can do which they can be reasonably sure that our Lord also did.

Church Teaching.

The Church celebrates the Name Day of our Lord on the Feast of the Circumcision, January 1. The Feast of the Purification, or the Presentation in the Temple is celebrated on February 2. See if the boys and girls can find out what other name that feast is also called. See if they can find out for themselves the derivation of the term "Candlemas".

November 9, 1941

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE VISIT OF THE WISE MEN

THE SCRIPTURE:—Saint Matthew 2:1-11.

THE AIM:—To show the boys and girls how the news of our Lord's birth was spread; to show them that by studying how the wise men worshipped our Lord they, too, may learn how better to worship Him.

PREPARATION:—We must not think that hopes for the Messiah were to be found only in Palestine. In the days of exile the Jews had been scattered into all parts of the then known world. With them they took their sacred writings. The Wise Men had evidently known something concerning the prophecies about the Messiah. They naturally connected all important events with the stars, for they were astrologers.

While astrology, the belief that the position of the planets has an influence on the activities of the earth, is now discredited, ages ago, before the invention of the telescope and the knowledge that it has brought, there may have been some justification for such ideas, for certainly the Wise Men believed in such signs. It is known now by astronomers that at the time of our Lord's birth there was a most unusual combination of planets close together in the heavens. Whether this was what the Wise Men saw, or whether some strange new star appeared, we cannot be certain, but certainly some sign made them look at the writings and set off for far away Jerusalem to find the new King whose coming they believed that the heavenly sign heralded.

PROCEDURE:—The perfect introduction to this lesson would be a trip to a Planetarium. Of course this would not be possible in many cases. At any rate see what the boys and girls know about the heavens. From brief questioning about their knowledge, which will probably be very little, tell them about the people who make a life's work out of studying the heavens. Tell them how important a part such study played in the lives of people in the days of our Lord. (Be careful that you make clear that astrology is today not considered a science. Astronomers discredit the influence of the position of planets upon our lives.)

In telling the story show that it took several weeks for the Wise Men to reach Bethlehem. If they question the picturing of the Wise Men at the manger, tell them that the story tells how the star shone over the house where the Holy Family was. They were no longer in the stable when the Wise Men came.

We again see the picture of conditions in Jerusalem. While Herod was King, he did not feel any too sure of his power. He knew he was not very popular, and was very fearful when he heard of the possibility of the new King.

In your story bring out the courage and persistency of the Wise Men in undertaking and completing their journey. Emphasize their obedience to God's word when they returned another way. Show their wisdom in the gifts which they brought to the new King. They showed by their gifts that they, too, knew whom they came to worship.

Lesson Outline.

I. Introduction.
   Belief in astrology.
   Research to find the meaning of the new star.

II. The journey of the Wise Men.
   Arrival at Jerusalem.
   Herod's inquiries.
   Prophecies referring to Bethlehem.

III. The Wise Men worship the new King.
   Their gifts and their significance.

IV. The Wise Men return another way.
   God warns them in a dream.

V. The lesson of the Wise men for us.
   Courage.
   Humility.
   Wisdom.
   Obedience.
   Generosity.

Discussion and Application.

1. Again we are teaching this lesson apart from the Christmas season which enables us to look at it from a different view point. Help the boys and girls to analyze the characteristics of the Wise Men as they are brought out by the story. See how many of the qualities they can find for themselves.

2. In bringing out the symbolic meanings of the gifts of the Wise Men, show that the gifts showed that the Wise Men seemed to be able to look ahead to know to whom they were bringing the gifts.

3. Don't let your discussion of astrology go too far. If you find there is some one in your class who wants to carry the discussion further, postpone it until a later time. Then frankly show him that science has discredited astrology entirely.

Note Book Work.

Have a dictionary handy so that the boys and girls can look up the meanings of *myrrh* and *frankincense.* Then have them explain their significance in today's lesson. The explanation of the word *prophets* will also be helped by use of the dictionary.

It will be interesting to see which things different boys and girls will choose to tell in answer to question No. 4.

Church Teaching.

The Church takes one season to honor the Wise Men. We call it the season of Epiphany. Epiphany means *manifestation.* The Wise Men were the first people from the outside world to find our Lord. Because it was a star which told them of His birth, a star is used as the symbol of the Epiphany season. It was through the Wise Men that news of our Lord's birth was first carried outside of Palestine.

BEGINNERS' DEPARTMENT

(Continued from Page 109)

(d) Sing: 1. "Praise Him." 2. "Love Him."

(e) Offering and Response:—Sing, "Praise God from whom all blessings flow."

(f) Prayer:—Let us kneel and talk to God in prayer. The Lord's Prayer. (Comment on the straight backs and bowed heads.)

(g) Sing:—

"I think when I read that sweet story of old,
When Jesus was here among men;
How He called little children like lambs to His fold;
I should like to have been with Him then."

(h) Choose favorite songs to play and sing.

(i) Sing: "America."

2. *Conversation Period:*—Encourage the group to share their experiences with others. Choose those who are self confident and interesting.

3. *The Story:*—Tell today's story. Children love this story and you may be asked to tell it over again.

4. *Dramatization:*—No doubt they will suggest playing this story. Select those whom you think are sincere and capable. Ask who would like to play the various parts. Dramatic play should be spontaneous and natural but remember guidance is needed at all times. Do not make the attack on the poor man travelling along the lonely road too realistic. Stress the kindness of the Samaritan.

5. *Expression Work:*—Free hand drawing. Illustrate how you could help a stranger who was hurt.

6. *Dismissal:*—As you shake hands give each child a small card on which you have printed, "Be Kind." Repeat the two words over and over. Suggest that they help others and "Be Kind" every day in every way.

THE INTERMEDIATE DEPARTMENT

Text: The Intermediate Quarterly **Editor:** The Reverend Cornelius S. Abbott

Subject: The Christian Religion in the Modern World

NOTE: The Helps for the Intermediate Department were prepared by Mr. Abbott some time before his lamented death. See the first Editorial.

October 19, 1941

THE NINETEENTH SUNDAY AFTER TRINITY

OUR SPIRITUAL LIFE: WE ARE SOMETHING MORE THAN BODY AND MIND

AIM:—To teach that the great study needed is about ourselves as beings having a spiritual life which explains and makes possible the interpretation of the world in which we live.

THE SCRIPTURE:—St. Mark 8:34-38.

LESSON TOPIC V

Our Spiritual Life. We are something more than Body and Mind.

DO YOU KNOW QUESTIONS

The purpose of these four questions is to counteract the mechanistic philosophy which has created the atmosphere in which John and Mary are being brought up. This can only be done by creating the true atmosphere of Christian revelation. It is man who is the center of the world God created, not the material things, including his own body. This does not mean that these forces of nature and the material creations of man and his own body are not tremendously important and condition much that is humanly possible. God made all of it and it is man's place to study and synchronize these things. But the great point which has been obscured is that man is to have dominion and he is to have dominion because he is something above and beyond these tools through which he expresses himself and which are intertwined with him and in him so that he is compelled to express himself. Man *must* express himself through his body and mind and the physical universe. It is this expression, from which he cannot escape, that brings about his salvation or his damnation. But he is more than all this. It is more than these, plus something else added by God as an afterthought. His unseen spiritual something which controls, drives and coordinates, which Genesis describes as the image of God, is the real John and Mary. It is John who develops his body, his mind, his conscience. It is John who studies the world in which he finds himself. It is John and Mary who, if they are wise, will make a study of God and their fellows as well as the material universe.

This, in general, is what the teacher is to place before the class. It will not seem clear to them, and will have to be learned by experience. But the Key Statement should be memorized; and illustrated throughout the entire course as the Christian view point and revealed philosophy of life.

This question is introduced in the Do You Know Questions.

The author of the Book of Job makes his hero say: "Although my body may be destroyed, yet shall I see God." What was the underlying belief? The Cave man was buried in a cave similar to his cave house and with him were buried the stone tools he was accustomed to use. What was his underlying belief? The Egyptian Pharaohs were embalmed and placed in gorgeous burial chambers. Why?

The last question is of a different type. The Christian martyrs were willing to be killed rather than deny their faith. Today many people will sacrifice their lives in the cause of freedom. Why?

General Problem 1.

JOHN AND HIS SOUL

This is discussed under four headings.

1. The story of king Aedwine and the sparrow.

2. The question raised by king Aedwine.

JOHN MORE THAN A BODY-MIND

1. When John flies into a rage and does some outrageous thing which he afterwards regrets, his friends say: "He has lost control of himself." or, "He is not himself." What does this imply?

2. Why do John's friends blame him as they would not blame his dog?

WHAT THE CAVE MAN THOUGHT

1. What did this remote ancestor of ours think about himself?

WHAT THE EGYPTIAN PHARAOH THOUGHT

1. About the year 1350 B.C. a young king died. He was only eighteen years of age. His tomb is very well known because of the magnificence of its mortuary furniture. This young man was not interested in dying. He was interested in living.

2. Add all these witnesses together. Proof? No. But a very strong belief amounting to conviction coming down from remote antiquity to the spiritual side of things.

General Problem 2.

THE CHRISTIAN ANSWER

This is an attempt to give the Christian answer in simple descriptive language.

1. Each one of us is a soul plus a body-mind through which each one expresses himself and must express himself. You cannot help expressing yourself.

2. The soul does not die. The Cave man, the Egyptian king, our departed friends are alive. Some day, through a resurrection, each will receive a body through which he will again express himself. John, Mary, William, Ann, you and I will live forever.

3. It is for this reason our Lord speaks of the necessity of developing our souls —ourselves—for life in the world to come.

4. We are training ourselves to be fine and noble; good and true, etc. or evil and false, brutal and covetous, etc.

5. We are in the kindergarten of an eternal existence.

6. Our Lord's life of good words and deeds, of hatred of evil in thought, word and deed; His death on the cross because He would not falsify Himself; His Resurrection and bodily appearances to His friends; give the answer to the questions we have been studying.

7. Add to this the vision of St. Stephen and the appearance to St. Paul.

KEY STATEMENT

To be memorized by each member of the class as a brief summary of the Christian belief and conviction about our Spiritual life.

I . . . N or M . . . . am more than my body; I am more than my mind: I am myself and I will live forever.

THOUGHT QUESTIONS

These are to make personal applications to the truths just studied.

1. The relation of verse 35 in the Scripture to Question 4 of the Do You Know Questions.

2. The message of verses 36-37. Is John, Is Mary developing soul? human life as opposed to mere animal existence? Down or up?

3. What has verse 38 to do with our estimate of the lesson title?

October 26, 1941

THE TWENTIETH SUNDAY AFTER TRINITY

CONSCIENCE: WHAT IT IS, AND WHY WE SHOULD OBEY IT

AIM:—To teach the necessity of being guided by conscience and the equal necessity of developing an enlightened Christian conscience.

THE SCRIPTURE Romans 2:3-16.

The point of the Scripture—following on chapter 1-2:3—is that the Gentiles are to be blamed for not following the dictates of a decent human conscience which St. Paul assumes to be innate in human beings. The Jews are to be blamed for not following the law which they claimed to be the guide of their conscience.

"Those who by persistently doing right strive for glory, honor, and immortality will have eternal life, but self-seeking people who are disloyal to the truth and responsive only to what is wrong will experience anger and fury, crushing distress and anguish, every human soul of them that actually does what is wrong—the Jew first, and the Greek also; but there will be glory, honor, and peace for everyone who does right, the Jew first, and the Greek also, for God shows no partiality."—*Smith-Goodspeed Trans.*

LESSON TOPIC VI

Conscience: What it is and Why we Should Obey It

DO YOU KNOW QUESTIONS

These three questions deal with various phases of conscience.

The Bible Tradition presupposes that as man is in some sense made in the image of God, his conscience is in some sense a divine guide, which, however, has become so damaged by disuse and abuse that it has lost its clear voice.

On the other hand conscience still remains and responds to the truth when it is presented to it. It is this that makes missionary work at home and abroad possible. It is the spark of the divine within responding to the flame of divine love. It is the ear of the soul, at times rather deaf, listening to the voice of its Creator.

1. In Genesis 3:1-8 Adam and Eve are represented as hiding themselves among the trees of the Garden after they had disobeyed God. It was conscience acting, negatively.

2. The story of Baalam is a very good illustration of conscience demanding mental honesty. (Numbers 22:1-21.) Here we have the picture of a heathen prophet who will not make a false prophecy even though he would make a large sum of money by so doing. His desire for gold brings him almost to the point of making a falsehood. But when it comes to the final decision, his conscience prevails. In the language of the Old Testament Baalam said: "Though Balak were to give me his house full of silver and gold, I could not violate the instructions of the Lord my God to do anything small or great."

An illustration of a man who was thoroughly respected and trusted even by those who opposed him, is General Lee in the war between the States.

General Problem 1.

THE CONSCIENCE OF JOHN AND TOGO

This story is intended to bring out several points which are brought out for discussion in the three discussion questions following.

The story is, of course, overdrawn and heightened in order to make the issues raised as clear cut as possible.

1. Conscience versus friendship. Which should prevail when the two clash? In the case of John and Togo it was a clash between John's Christian conscience and his friendship with his heathen friend Togo. Also there was the matter of public opinion to be considered which would be on the side of Togo.

2. Togo's conscience was not a perfect guide because it was an uninstructed conscience. A true conscience must be always tested in the light of Christian principle because Jesus Christ is the perfect human being as well as the divine Son of the Father. His is the true manhood.

3. Conscience acts both negatively and positively. It says: "You must not," and it says also, "You must." It must be followed in both ways.

General Problem 2.

CONSCIENCE AND THE CHRISTIAN CONSCIENCE

In the lesson story we have just had, certain clear cut issues were raised for discussion. In practical life, the matters with which conscience has to deal are not clear cut. While in social life, school life, business life, play life the Christian conscience and the Heathen conscience are quite as much in conflict as in the story, they are not so considered.

The point to be emphasized is this. While conscience must be obeyed if there is to be any spiritual growth, it is by no means true that a heathen trained conscience will guide its owner into the way of peace and happiness. "If the light that is in thee be darkness, how great is the darkness."

This section is transitional to the next problem.

General Problem 3.

CHRISTIAN CONSCIENCE BUILDING

From this point on, we are dealing with Christian standards and hence with a Christian conscience.

1. John's conscience depends upon his idea of God.

2. John's idea of God depends upon his knowledge of the revelation of Jesus Christ as told in the Gospels. Without some knowledge of the Gospel story, John will be ignorant of the Christian idea of God.

3. John has the continual guidance of the Holy Spirit but this is not a mechanical guidance. John must cooperate.

4. The Christian conscience, at its best, combines both personal friendship for our Lord as well as a right judgment in all things.

In other words, Christian conscience does not just happen. Christian conscience must be built. How?

The difference between a good Christian Secular School and one without a Christian background of high standards is seen in the type of Christian conscience developed. At the X Academy where high standards have been maintained for several generations, certain things are done and certain others are taboo. Why? There is a group conscience into which John is re-born.

It is a part of the duty of Christian education to create and build up a Christian conscience in which John and Mary will find themselves.

Conscience does not argue. It speaks. It is an instinct but it must be developed. John may have to judge his conscience if it does not square with the Christianity of the Gospels. He may have to ask it questions but if John will follow his Christian conscience, it will guide John into the paths of right living and truth even though John may grumble from time to time.

November 2, 1941

THE TWENTY-FIRST SUNDAY AFTER TRINITY

OUR CHRISTIAN HERITAGE FROM THE OLD TESTAMENT

AIM:—To teach that there is such a thing as a "Bible Tradition."

THE SCRIPTURE:—Saint Matthew 5:17-20.

Note that our Lord says distinctly that he is building upon the work of the prophets and that he came to fulfill not to destroy: "Do not suppose," he said, "that I have come to do away with the Law or the Prophets. I have not come to do away with them but to enforce them."

LESSON TOPIC VII

Our Christian Heritage from the Old Testament

DO YOU KNOW QUESTIONS

From Abraham we inherit the belief in One God and from Moses we inherit the ten commandments and the spirit of freedom. The people belong to God and not to any secular monarch.

Elijah was hated by Jezebel because he believed in the One God of Abraham and because he would not condone the act of Ahab in the matter of Naboth's vineyard. (I Kings 21:1-29.) Amaziah hated Amos (Amos 7:10-14) because Amos denounced the evil conditions of the times and said that if they continued it would end in the destruction of the kingdom.

Solomon built the Temple at Jerusalem to centralize the worship of Jehovah with the thought that God Who was everywhere, could and would also be somewhere.

"But can God dwell with men on the earth? Behold the heavens and the highest heavens cannot contain thee; how much less this house which I have built! Yet incline unto the prayer of thy servant and to his supplication, O Lord, my God, hearkening to the cry and to the prayer which thy servant is uttering before thee at this moment, that thine eyes may be open towards this house day and night, even toward the place of which thou hast said, 'My name shall be there,' to listen to the prayer which thy servant shall pray toward this place. And harken thou to the supplication of thy servant and of thy people Israel when they shall pray towards this place; even hear thou in the heavens, thy dwelling place, and when thou hearest, forgive." I Kings 7:27-32.

The later prophets were looking for the time when the Lord would come to his temple (Malachi 3:1-6).

The Gloria Patri was added by the Church to each Psalm. The Greek form is "Glory to Father and Son and Holy Spirit, now and always for ever and

ever." The purpose of the doxology (Gloria Patri) is to turn the Psalms and canticles of the Old Testament into Christian hymns, by affirming belief in the God who, though fully revealed in the Trinity to the Church of the New Testament, is nevertheless truly known by the Church in the Old Testament. —*Liturgy and Worship.* It emphasizes the heritage from the Old Testament and places a Christian stamp upon those psalms that are suitable for use.

OUR OLD TESTAMENT INHERITANCES

These are four in number.

1. The Old Testament Conscience. The Old Testament is full of denunciations of sins of violence and greed. The prophets constantly point out that these sins will ruin the nation as well as individuals.

The story of Cain and Abel, the story of the Flood. See also Amos 8:1-12, and the story of the Exodus.

The punishment of violence is that it spreads like a disease. It begins in small ways, is overlooked, and then quite suddenly appears in all its savagery like a wild animal. This is described in one form or another through the entire Old Testament. The punishment of violence is violence.

2. The Ten Commandments. The Old Testament Conscience is shown in the Ten Commandments.

A great many people seem to have thought that the two great commandments, love toward God and towards one's neighbor, are sufficient. It is true, as our Lord pointed out, that on these two commandments hang all the law and the prophets, but conscience must prohibit as well as command. Conscience must say, Thou shalt not; as well as, Thou shalt.

The discussion questions on the Ten Commandments point out the value of "Thou shalt nots". They show the habits and customs of the days in which they were put forth. The command *thou shalt do no murder* was given because murder was a more or less common practice, etc. Have we gotten beyond the need of these prohibitions?

3. The Old Testament Worship and Temple.

Again the Old Testament conscience is seen in its worship and in the temple.

To the Old Testament prophet, (i) God was an objective presence; (Psalm 139:7) God is both intimate and near, but He is also omnipresent. There is no place where we can escape God's presence. As, however, wickedness does exist and the godless are many, the writer of the psalm tries to escape that atmosphere by keeping himself apart which was at once the strength and weakness of the Old Testament people. (ii) This sharp distinction between a godly life and a godless life brought out in the mind of the religious Hebrew a desire for cleansing and a release from sin which runs through the whole sacrificial system which is too complicated for class discussion except to state the fact. (iii) In almost every sacrificial act in the Old Testament there is a sacrificial meal in which a portion of the sacrifice is offered to deity and a portion eaten by the worshipper as a fellowship meal. (iv) The central feature of the Temple was not the great assembly places but the small Holy of Holies which was "God's House."

When these various elements are put together, it will be seen that a large part of the Old Testament prophetic and priestly ideal has been inherited by us Christians. (Hebrews 8 etc.) The Old Testament is not a tradition to be thrown away. It is a definite preparation for the Church of the New Testament.

The three discussion questions taken in sequence should lead up to the significance of the two great Christian Sacraments.

4. The Old Testament Hope.

The Old Testament conscience, with its deep sense of man's sin, was also incurably hopeful. It was quite sure that God would visit his people and that there would always be a remnant in the world who would some day and in some way bring in God's Kingdom. "A Redeemer would come to Sion."

Daniel 3, 5, 6, written in the very darkest days—read not as history but as stories of conviction—teach a great lesson.

To sum up: We inherit from the Old Testament tradition, a conscience based on responsibility to God and a sense of human sin individual and collective, a hatred of violence and oppression, the Ten Commandments, an outward form of symbolic worship which served its purpose in preparing the way for much that we hold dear, and an incurable conviction that God would visit His people.

November 9, 1941

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE IDEAL OF LIFE AS SHOWN IN THE LIFE OF JESUS CHRIST

AIM:—To point out the dynamic value of being Christian.

THE SCRIPTURE:—St. Luke 1:78, 79; 2:29-32. St. Matthew 11:29, 30.

The first selection deals with the mission of John the Baptist in preparing the way for Jesus Christ. The Authorized Version is given in the *Quarterly* and the Prayer Book translation is given in the Benedictus. The meaning is quite clear. "The Lord", is Christ. The remission of sins (v. 77) was proof to the people that final salvation was approaching. Because of the merciful heart of God, the day will dawn upon us from on high, to shine on men who sit in darkness and the shadow of death, and guide our feet into the way of peace. Note the emphasis placed on peace. The Old Testament was born in the midst of violence and hated it. In 2:29-32, note in verse 31, The Messiah's work will be witnessed by the entire world. A missionary note. The Gentiles receive light, Israel receives glory which, however, it threw away. In St. Matthew 11:29, 30, note that a characteristic note of the Christian ideal is gentleness. "Let my yoke be upon you, and learn of me, for I am gentle. The yoke I offer you is a kindly one, and the load I ask you to carry is light."

LESSON TOPIC VIII

The ideal of life as shown in the life of Jesus Christ.

DO YOU KNOW QUESTIONS

These are three. The first is the well known story of our Lord's visit to the Temple when He went up for the first time as a Son of the Law. Note: (i) This was like coming of age so far as the Jewish Church was concerned—like Confirmation and first Communion. (ii) The method of teaching by the Rabbis was by question and answer on the part of both teacher and pupil. The Rabbis were amazed that a country boy from a provincial town like Nazareth should be so interested and thoughtful. The story of Gregory and the slave boys of Britain should be quite familiar but is given here in brief for convenience. It resulted in the sending of St. Augustine to Britain.

A monk in deacon's orders walked through the slave market in Rome. He happened to see some fair-haired English boys exposed for sale; and, attracted by their contrast to the swarthy faces of the Southern Europeans, began a punning conversation with their dealer.

On this chance conversation hung the re-christianizing of a large portion of the British Isles which, as we have seen, had been overrun by heathen German tribes and the bringing into Celtic Christianity that law and order which was the Roman characteristic.

"Those are remarkably fine looking boys," remarked the young deacon. "What is their nation?"

"They are called Angles," said the dealer.

"Well are they called Angles," said the young man smiling, "for they have the faces of the angels."

"What is the name of their province?"

"It is Deira."

"Better and better," exclaimed the deacon. "Do you not see my friend. They are truly taken *de ira Dei*—(from the wrath of God) and called to His mercy. What is their king called?"

"He is called Aella," was the answer.

"That completes the story," said the young patrician, "Aella is the first syllable of Alleluia. Aella's people shall learn to complete the name of their king and sing Alleluia to the praise of God."

History does not tell us whether the deacon, who, by the way, was of a very prominent family in Rome, saw to it that these boys were bought by some one of his wealthy friends and given their freedom, but I feel sure that in some way he looked after them.

At all events Gregory wished to go as a missionary to Britain but he was doing such a fine work in both religious and civic matters where he was that the citizens of Rome would not hear of his leaving them and instead made him Pope. He was one of the greatest and most saintly of the Bishops of Rome. His accomplishments were many and varied. He was learned, he was prudent, he was a wise ruler and a hard worker and was charitable. He was fond of Church music which he reformed and even, it is said, found time to train a choir himself. He never forgot the faces of his boy friends and in 596 he sent Saint Augustine with a party of monks to Britain to teach Aella's people to sing Alleluias to God.

Robert Raikes was a printer and proprietor of the *Gloucester Journal* in England. He started a Sunday School in 1780 for under-priveleged boys and girls. This was partly religious and partly secular.

(Continued on Page 128)

THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

Texts: Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.
Intermediate Quarterly; **Editor,** The Reverend Cornelius S. Abbott

Subject of Course: The Christian Religion in the Modern World

October 19, 1941

THE NINETEENTH SUNDAY AFTER TRINITY

OUR SPIRITUAL LIFE: WE ARE SOMETHING MORE THAN BODY AND MIND

AIM:—To show that the Church affirms that men have souls as well as body and mind, and to sketch out what the human soul is, and what its function is in our life.

SCRIPTURE LESSON:—Saint Mark 8:34-38.

KEY-SENTENCE:—

The day will come when the strong evidence of the existence of the spiritual, which is all around us, will be organized and understood on a strictly scientific basis.

FOR THE TEACHER

On one occasion the Lord Jesus said to His disciples, "Ye are the salt of the earth,—ye are the light of the world." In these graphic words, the Master shows us what is our Christian mission among men; as against the corruption of the world, "We are salt"; as against the darkness of this world, "We are light".

Now it should be easy for us to understand that. The antiseptic quality of salt has long been known. The Church of Christ, and the Gospel which the Church preaches, is intended to act as a preserver of this world from moral corruption and decay. And that is just what the Church does do. People do not like to live in a community where there is no Church,—even if they are not themselves church-goers,—because they know that a church in a community is good insurance for that community. It stands there witnessing for all that is highest and best in community life. It acts, every day, as a sweetener and a purifier of life, and as a strong agent resisting the corrosion of evil. It is a good thing to have a church in your community because the Church has not forgotten the Lord's command, "to be like salt" in the earth.

In a like manner the Master commands us to "be like a light" in the world. When He was here on earth He said of Himself, "As long as I am in the world, I am the light of the world." He came among men as a purifier, and as a Redeemer, and it was His express command to His followers that they should follow Him in this work. He said to them in the strongest terms,—"Do not forget what your function is,—you are salt,—you are light!"

These words were spoken to all of the Master's followers without distinction, in every age and in every time. They were spoken to you. How are you carrying out this express command of your Lord and Master?

THE LESSON PLAN

1. Our Spiritual Life.
2. Evidence for the Spiritual.
3. Awareness of the Spiritual.
4. Evidence for the Spiritual in Human Behavior.

EXPANSION OF THE LESSON PLAN

1. In making its affirmation about humanity, the Church makes the definite statement that men have souls, that is, a spiritual part as well as bodies and minds. The soul, as the Church understands it, is a spiritual thing, not a material thing, and it is capable of life beyond the grave.

Just what this life will be we cannot say exactly; although we know some of its conditions, we do not know them all.

Now, there are a great many people who do not believe in the reality of the spiritual. This is a modern manifestation, because as far back as we can trace the history of mankind the overwhelming number of human beings who have been born, and who have lived on this earth, have believed in the reality of the spiritual world, as well as in the reality of the physical world. But there are a good many people today who refuse to believe that anything exists which they cannot see or taste or feel or touch or hear. If they cannot apprehend a thing with the five senses, they refuse to believe that it exists. From the point of view of the Church, this is a very short-sighted thing. Just because you cannot find a man's soul by dissecting his body is no reason to say that there is no soul and yet there are some people who make this foolish statement in our modern world. The Christian Church has set its face like flint against the materialistic views of such people and has declared with the greatest finality that there are spiritual things in this world—things which cannot be seen—things which cannot be subjected to chemical analysis, but which are just as real as the things which can be apprehended by the five senses. The Church affirms that the souls of men are spiritual things.

2. Now upon what does the Church base its belief about the souls of men, and about the reality of the spiritual? First of all the Church bases its belief upon the teaching of the Lord Jesus Christ. He said that men have souls, and we believe Him.

But there is other evidence—evidence lies all around us, evidence which men have known since before the dawn of history. This evidence is not, however, the kind with which our science in its present state of development knows how to deal. Our science is at present in its infancy. Of course, you know that the word "science" simply means "knowledge set in order". Science is not a magical something. It is merely knowledge set in order. When knowledge has been set in order, it becomes more usable. People know where to go to get the knowledge they need to solve any particular problem. When all the knowledge that is possible has been set in order, then if the human mind is big enough to comprehend all that knowledge, we will have the material with which we may solve all our problems. But in the infancy of our science—all knowledge has not yet been brought under the control of man. All knowledge has not yet been set in order. Therefore, our science is partial.

Our age has made great progress in setting in order our knowledge about mathematics and about physics and about chemistry. But there are a great many sections of human life in which knowledge has not been set in very good order at all. Some of our scientists have tried to explain the whole universe in terms of mathematics. Others have tried to explain the whole universe, including the life of man, in terms of physics and chemistry. Now you will see for yourself how false an assumption this is, that is to try to explain the whole of the universe by a mere section and an imperfect section at that. It is like trying to explain the life of a woman by making a description of a finger nail. It is like trying to explain the life of a man by taking a cross section of one of the hairs of his head.

There are obviously many factors in human life which cannot be explained

by chemistry. Psychology is one of them. Psychology is the study of human behavior and of the human mind. It is beginning to be a "science" in its own right, but there is much knowledge in this sphere of human activity which has not yet been set in order. And beyond psychology we find the field of social organization, the field of human relationship, and that is even less understood. That is very vast in its scope and beyond this vast field of social organization lies the realm of the spiritual, about which we know very little as yet. It has practically no "knowledge set in order", except that which is to be found in religion.

Now mark it down and remember it, for it is true, the day will come when the strong evidence for the existence of the spiritual, the strong evidence that men have souls, evidence which is all around us, will be organized and understood on a truly scientific basis. But in the present youthful stage of our scientific knowledge, there is no framework into which this evidence of the spiritual may be fitted, except into the framework of religion.

3. Every soul born into the world is born with a sense enabling it to understand other souls, to be aware of the spiritual. But like any other sense which is possessed by man it may be lost by disuse. If you stop using your eyes, you will lose your sight. If you stop using your ears, you will lose your hearing. If you stop using any physical faculty, you will lose that faculty. It is the same about the faculty of the awareness of spiritual things which is born in man, but which they may lose if they refuse to use it.

You know, when you stop to think about it, that you are more than your body, and more than your mind. I know that I am more than my body, or any part of my body. I know that I am more than the total of all these things. I know that there is something within me which I call myself, which is the master of this body of mine, and which uses my body and my intellect in order to get its work done in the world, and that thing which is within me is my soul. I am aware of it. I know that it is there.

It is only when people have allowed this awareness of the soul within them to become blinded,—blinded perhaps by prejudice or blinded by disuse,—that they think that there is no such thing as "soul" in this world of ours.

It is a thing to remember that from the earliest days of human life on this planet men have believed in immortality, immortality for the spiritual part of them, which we call soul. This may not always have been a well-formed belief. It may often have been quite distorted, yet it was there. It was there all the time. It is summed up beautifully in the teachings of the Lord Jesus Christ. We remember how Jesus said, in answer to the Sadducees, "God is not God of the dead, but of the living."

While this "feeling" which is in us about the existence of the soul is not evidence, it is actually something which cannot justly be denied just the same. As St. Paul puts it, "What man knoweth the things of a man, save the spirit of man which is in him?" And as he said in another place, "God's Spirit beareth witness with our spirit that we are the sons of God!" And as St. John puts it, "He that believeth that Jesus is the Son of God hath the witness in himself!"

Although we may not be able to see spiritual things with our fleshly eyes, we can and do see them with the eyes of the soul, and the day will come when the right of this kind of perception to take its place beside physical conception of scientific facts will be recognized.

4. Not only is it this vague feeling within us, which gives us notice that men have souls. A close investigation of human behavior also bears out this thought. When you study the human scene and see how men and women behave in social organization, and in social deportment, we see things which chemistry and physics alone cannot explain. How would you explain a high and noble love on the basis of physics and chemistry alone? How would you explain the spirit of martyrdom which actuated the great saints of Christianity? How could you explain the achievements of the human intellect, masterpieces of music and art and literature? How could you explain Richard Wagner and his music, or Beethoven and his music, or Shakespeare and his plays, or Robert Louis Stevenson and his "Treasure Island", on the basis of physics and chemistry alone? You just cannot do it. There is more in human life than can be accounted for on the basis of materialism. There is a vast amount of evidence like this which is all about us and which has never yet been organized and understood on a truly scientific basis but there the evidence is. Some day some genius will come along and organize it for us. The Lord Jesus has already organized it for us as much as it needs to be organized for our soul's salvation, and we really ought to realize it. This material has not been organized on a scientific basis, as science is understood today. Perhaps it can never be. But it has been organized and understood on a religious basis.

When you begin to talk about mankind, when you begin to talk about human development—the development of the human mind, the development of the human soul,—you have at once a great problem on your hands which cannot be solved without talking about the nature of the *whole* universe in which men live, and out of which they have arisen, and of which they are a part. There is a tendency on the part of human investigators to try to simplify the problem of our universe. As a matter of fact, the problem of our universe is vastly more complicated than any one of our scientists today is willing to admit. Our universe is a tremendously, terribly mysteriously, complicated place. We cannot understand man until we understand man's universe.

Now the Church makes no broad claim to understand this universe perfectly, but the Church does maintain, assert, and declare that there is a spiritual part in this universe which is just as real as any other part of life. The Church maintains that there is a great Spirit who rules this universe and that out of Him all life proceeds.

In the light of this belief, questions of social organization, and of social problems, become not physical questions but spiritual questions, because spiritual problems are the real problems involved. When the spiritual problems have been solved, the physical problems will be solved at the same moment. It becomes apparent that to save mankind, it is not enough to give men and women healthy bodies, it is not enough to give them fine houses to live in and enough to eat. We must also learn how to give them healthy souls. If men and women have unhealthy souls, then healthy bodies and educated minds will only make them dangerous—dangerous to themselves and to their fellow men. A sinful world is in grave danger of destroying itself, as we can see from the head-lines in our daily press today. Now that brings us back to the proposition with which we closed last Sunday's lesson,—the proposition that men and women need a Saviour if they are to fulfill their highest destiny. That Saviour is the Lord Jesus Christ.

October 26, 1941

THE TWENTIETH SUNDAY AFTER TRINITY

CONSCIENCE: WHAT IT IS, AND WHY WE SHOULD OBEY IT

AIM:—To show what conscience is, and to clear up certain misconceptions about it.

SCRIPTURE LESSON:—Romans 2:13-16.

KEY-SENTENCE:—

The Church affirms that there is in every man a thing called "conscience", which warns us when we are tempted to depart from the best we know, and to choose something less worthy.

THE LESSON PLAN

1. What is Conscience?
2. Conscience is a God-given "sixth-sense".
3. Conscience must be educated.
4. An uneducated Conscience is an unreliable Guide.

EXPANSION OF THE LESSON PLAN

1. You may well ask the question, "What is conscience?" There are many misconceptions and misunderstandings about conscience.

What are some of these misconceptions? Let us think about this for a while. Some people think that conscience is the voice of God. Haven't you often heard it said that conscience is the voice of God, deep within us, warning us when we are about to do wrong, and leading us into the paths of righteousness? Nevertheless conscience is not the voice of God!

Conscience may be in line with the voice of God and it may not; but it is not itself the voice of God itself, and it is a mistake—a wretched mistake—to think that it is. Many make this error. Almost as serious, is that error made by other people, who think that conscience, —although not the actual voice of God, —can *always* be depended upon to speak the truth, to speak for the absolute best, to say the thing that God would have it say. This opinion will not bear investigation. Just a little thought will show how wrong it is. Think how many people have done things with the purest intentions, thinking that they were obeying God, with an absolutely clear conscience, *because conscience failed to warn them that they were doing wrong!* Yet it *was* wrong!

Take,—for instance,—the question of slavery. We know, today, that slavery is very wrong, and yet many generations of good Christian people held slaves with a perfectly clear conscience. Conscience did not warn them that they were doing wrong.

Take the question of war. There are many sincere Christians who are not convinced that war is wrong. There are some who think that war is wrong in every case; but there are others who think that there are just wars. Now, conscience tells one of them that all war is wrong, and it tells the other one that the war he is fighting is right. Which is correct? Both cannot be correct.

Take the question of capital punishment. There are many good Christians who do not think capital punishment is ever justified; and there are many others who think that capital punishment is the only thing to do in certain cases when society has to protect itself against habitual criminals. Conscience is telling one that capital punishment is not justified and is telling another that it is. Which is right? If conscience *always* spoke the truth, then conscience in everyone would always speak the same, and that is not the case.

So you can see, without any further argument, that conscience is not an infallible guide for human conduct. If it were, the matter of moral behaviour would be wonderfully simplified. All a person would have to do would be to listen to the voice of conscience and that would be enough. A person would follow his conscience, and he would always have everything perfect and morally right in his life. Of course we know that is not so. Many people have done terrible and wretched wrongs when following the voice of conscience. Conscience itself misled them.

Just a little earnest thought will show us that this world is not organized in such a fashion that there could be such a thing as an infallible conscience. If there were, there would be no need for the Bible, no need for God's revelation of Himself through His Son, Jesus Christ, and no need for the Church, because God would be able to speak directly to each soul through the voice of conscience, and that soul then would have before it a clear path into righteousness, and could just follow it. That would be simple and wonderful, but it is not true. The problem of human conduct is not such a simple thing as that.

So you see that conscience is not the voice of God, and you see, also, that conscience is not always right, does not always tell us what is best for us. We see that conscience can, upon occasion, be wrong. Now let's try to make some just estimate of what conscience actually is, now that we have got these misconceptions out of the way.

2. Do not be discouraged when you learn that conscience is not always right. Conscience has its proper place in life. Let's see if we can find out what it is.

We may say definitely, that,—although conscience is not the *voice* of God,—it *is* a God-given quality. Conscience is a sort of sixth sense which is born in us. It is a sense of the soul, just as sight and hearing are senses of the body. Conscience is put there to warn us when we are tempted to do something which we believe in our heart is not right.

Now you see that conscience will not warn us when we do something wrong, unless we know within ourselves that what we are doing *is* wrong. Conscience speaks to us only when we take a step which we know we should not take. That means several things in regard to conscience and our use of it.

The first of these is that conscience is one of our human faculties and must be used as we would use any other human faculty, that is, under the laws which govern it. We use our sight intelligently under the laws which govern sight. We use our hearing intelligently under the laws which govern hearing. Then let us be intelligent about our use of conscience.

Like any other human sense, conscience varies in its strength and quality from person to person. Some people have better eye-sight than others. Some people have better hearing than others. In the same way, some people have keener consciences than others.

And another thing about any human faculty is that it can be educated, and that its effective use depends largely upon its education. An educated eye sees more clearly, sees more things, understands them better than an uneducated eye. An educated ear hears better than an uneducated ear. The educated ear of a great musician can hear and analyze harmonies that the ordinary ear, uneducated, would miss. Now the same thing is true of conscience. An educated conscience is a much better guide for right living than an uneducated one.

3. Now, you see that conscience, to be of the greatest value to a man, must be educated. You can not expect to get the best out of any human sense unless you have educated it. You cannot expect to be able to play the piano, without some study, and you can't play the compositions of the masters, as they are written, without years of constant study; and as you study you find that your human faculty becomes keener. Because it becomes keener, it becomes a finer tool with which to work. When a great artist looks at a landscape he sees things in it which the ordinary person would never know were there. He sees colors there, shades of color, items of detail that another person would miss, and he sees them because his eye is educated. When a scientist looks through a microscope he sees and understands the meaning of the thing that you would not see at all. His eye is educated. When a doctor looks at a plate which has been used in the X-ray machine, he sees what is the matter with you, where you would see only a smudge in a film. Now as it is true of our sight, so it is true about conscience. Conscience may be sharpened by education, and conscience may be killed by neglect.

The greatest and the best educator of conscience in this whole world is the Christian Gospel, the teaching of the Lord Jesus Christ, as revealed in the New Testament, and the Holy Spirit in the Church, working through the Church, which is the extension of Christ's Incarnation. If you want an educated conscience you can get it by applying yourself to the truths of the Christian religion.

Now no child is educated all at once. There are no drugs which you can take which will immediately educate you. There are no pills which you can take, which by the mere taking will give you wisdom. Just so conscience does not spring full grown into this world like Minerva from the brow of Jove. Conscience to be truly educated has to undergo a long period of work and earnest endeavor and earnest prayer.

This is very well illustrated in the lives of the saints. Take St. Paul, for instance. You will see how he gradually developed in human faculties—in the faculty of conscience, if you will—so that he finally became an instrument for the spread of Christ's Gospel in the world, such as this world had never seen before and has not seen since. As a young man he persecuted the Church of Christ, thinking that he was doing God service. His conscience then *told* him to persecute it, but later, when his conscience had become better educated, he made no such mistakes. He knew then, through an educated conscience the truth, which an uneducated conscience could never have told him.

Now what was true in St. Paul's case has been true in the case of thousands and thousands of others. After having come under the influence of the Lord Jesus Christ, after having undergone the education of His Holy Gospel, their conscience then became a fine guide, where before it had been a false guide.

4. So you see that an uneducated conscience is an unreliable guide. It may just as well lead you into horrible moral wrong as into the right path. But an educated conscience, the conscience which has gone to school to the Lord Jesus Christ in His Church, may become a reliable guide because that conscience has learned from Him what the path is. Then it will guide you. So remember your conscience is not the voice of God, neither is your conscience always inevitably right. You must check your conscience by the Gospel. You must educate your conscience by a study of Holy Scripture and by an earnest feeding of your soul on the Sacrament. You must keep in touch with the Church of Christ. If you do that, then you may with good confidence obey your conscience.

Your conscience may be a helpful

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thing to you, but its helpfulness will depend upon whether or not your conscience has a real knowledge of what is good and whether having that knowledge you have the will to follow what is good. Even those who have a good conscience sometimes disobey that conscience and do wrong, but then conscience plagues them, because the conscience knows what is right, and so does the man. When he has done wrong and knows it, then conscience becomes not only a guide but a persecutor.

Of course, it is one thing to know what is good and quite another thing to follow it. But the more educated our conscience becomes, the sharper becomes its power of perception in matters of right and wrong, and the more we realize how impossible it is for us to walk in the way of perfect righteousness without divine help. Conscience teaches us all that we need a Saviour—that Saviour is Jesus Christ.

November 2, 1941

THE TWENTY-FIRST SUNDAY AFTER TRINITY

OUR CHRISTIAN HERITAGE FROM THE OLD TESTAMENT

AIM:—To show how the life and ministry of the Lord Jesus Christ fulfills the writings of the ancient Hebrew prophets.

SCRIPTURE LESSON:—St. Matthew 5:17-20.

"The Church affirms that the Old Testament is the record of the beginning, and the growth, of the revelation of God, of which Christianity. is the climax."

THE LESSON PLAN

1. The Gospel Fulfills the Old Testament.
2. Christ's life Fulfills Prophecy.
3. A Record of God's Revelation.
4. An Unique Revelation.

EXPANSION OF THE LESSON PLAN

1. The Christian Church has, from the very beginning, recognized and set forward the Old Testament as essential to any real understanding of the Christian Gospel. The Master, Himself, stressed this, when He said, "Think not that I am come to destroy the Law and the Prophets: I am not come to destroy, but to fulfill". The Apostles all recognized the debt which the Gospel owes to the Law and the Prophets. St. Paul,—who was more liberal in this regard than any of the rest of them,—said plainly, "Whatsoever things were written aforetime (in the Old Testament) were written for our learning, that we, through patience and the comfort of the Scriptures might have hope." And on another occasion he wrote, "The Law is a schoolmaster, to lead us to Christ". You may set it down as true that Orthodox Christianity has never denied the worth of the Old Testament. Heretics have, from time to time denied the worth of the Old Testament, and you may be sure that any such denial savors of heresy.

The Church, in making its recognition of the worth of the Old Testament, states its belief that the revelation of God is a unity. The revelation began when the call of God came to Abraham, and it grew in scope and depth through the centuries, and came to its climax in the life and ministry of Jesus Christ, who was the Eternal Son of God in human flesh.

It would be against all man's experience to suppose that the full revelation of God could come into a world unprepared for it, and be received and understood. Every great event must have its due preparation. God could have entered into human life at any time, but only if due preparation had been made could He expect to make His message of self-revelation known to mankind. The necessary preparation was not that God might make ready to come to us, but that we should be ready to understand Him when He should come.

Take a simple illustration: when men go to build a house, they lay a foundation, and without adequate foundation there can be no house that will stand. The greater the house, the more care must be given to the foundation. The foundation goes underground, but it is there, just the same, and its importance is not minimized by the fact that it is down out of sight. The fine building that we see and admire stands before our eyes because it rests on a well-built foundation. In the same way the noble and beautiful edifice of the Gospel rests upon a carefully prepared foundation. To try to set up the Gospel in your life, having neglected the foundation, will only result in the loss of the Gospel. The Moral Law, as given by God through His servant Moses, and the revelation of the character of God, as given through the other great prophets of the Old Dispensation, is the necessary foundation for the Gospel of the Son of God.

For Christian people the final measure of the importance of the Old Testament for us is what the Lord Jesus Christ thought of it. Without a question the Master looked upon the Old Testament as of primary importance. He studied it Himself with the utmost care, learning great portions of it by heart, making it an integral part of His thought. And there can be no question that He thought of His own life and work as the natural fruit of this tree which God had planted so many centuries before. His ministry was the fulfillment of the Law and the Prophets.

2. People today have lost the sense of wonder about the Old Testament as prophecy, because they have so largely given up the regular reading of the Holy Bible. Those who read the Bible, not piecemeal, but as a whole, never cease to be amazed at the broad thread of continuity which runs through all of it, written as it was by many different men in many different ages. The writing of the Old Testament covers more than eight hundred years,—and the earlier books include quotations and fragments from earlier writings which date back a probable three or four hundred years more. And we are referring to the actual *production* of these books, and not to the space of history they attempt to cover. You can see for yourself that this is too long a space of time to have been planned out by an individual man, or by a group of men. Go back eight hundred years from today, and it would take you almost to the time of William the Conqueror! Yet that is the time the Old Testament was in writing! And as you study it,—as a whole,—you see that there is a *plan* there, in it, plainly to be seen! Whose plan could it be? Whose but God's?

The Old Testament is the record of the beginning, and the growth, of the self-revelation of God, which began with the call of Abraham, and came to its destined climax in the life and teaching of the Lord Jesus Christ. That He is the destined climax of that revelation ought not to be doubted. The way in which His life fulfills Old Testament prophecy is absolutely amazing. You can pick dozens of passages from as many different books of the Old Testament, written in different ages by different men, and they will all point unmistakably to His life and work.

The story of the creation and of the fall of man tells us that the human race needs a Saviour. (Genesis 2:4-24.) The story of the Ark, which saved the righteous Noah and his children from the flood which destroyed wicked humanity, prefigures the Christian Church which is to save those who walk in Christ's way from the destruction which wickedness, unrestrained, will surely bring upon the children of men. (Genesis 7, 8.) The story of God's call to Abraham promises salvation to the world through Abraham's seed, "In thee, and in thy seed (that is, Christ) shall all the nations of the earth be blessed!" (Genesis 12:3.) The life of King David had in it much that foreshadowed Christ's Kingship. (I and II Samuel.) The Psalms are filled with references which seem to have been written as direct descriptions of the Lord Jesus, and of his life and ministry, and of His death and resurrection! As a matter of fact they were written hundreds of years,—most of them,—before He was born! Consider a few of them: "Out of Egypt have I called my son!" "They shall look on him whom they have pierced!" "They divided my garments among them, and upon my vesture did they cast lots!" "My God, my God, why hast thou forsaken me?" "Into thy hands I commend my spirit!"

In Isaiah, refer to Chapter 7:14; Chapter 9:6; Chapter 11:1-10; Chapter 52:13-15; Chapter 53; Chapter 60:1-3. All these seem expressly written for the Lord Jesus Christ, *and so He took them to be!*

For a Parable of the Resurrection, see Ezekiel, Chapter 37. In fore-telling His own death and resurrection, Christ referred to the prophecy of the Book of Jonah. The story of the three Hebrew Children in the fiery furnace, and the story of Daniel in the lions' den,—both in the book of Daniel,—are magnificent parables of the resurrection through the power of God after all earthly help had failed.

These are only a few of the many hundreds of threads which follow through the Old Testament and on into the New Testament, as a proof that the revelation of God is a unity, and that the life of the Lord Jesus is its climax and its fulfillment.

We should never forget that the Lord Jesus Himself understood that His life and teaching was the climax and the fulfillment of these passages in the Old Testament, and that He used them so. As we study His life and ministry we see that time and again He was consciously fulfilling some passage of Old Testament Scripture. As an example, see the time when He made His

triumphal entry into the city of Jerusalem, in direct and conscious fulfillment of Malachi 3:4-6. "The Lord, whom ye seek, shall suddenly come to His Temple! But who may abide His coming; or who shall stand when He appeareth? For He is like a refiner's fire!"

It is fair to say that the Lord Jesus knew the Scriptures better, and understood their meaning more thoroughly than any other person who ever lived. In the light of that knowledge He said of Himself, "I am not come to destroy these, but to fulfill them! Heaven and earth shall pass away, but my word shall not pass away. 'Til heaven and earth pass, one jot or one tittle shall in no wise pass from the Law 'till all be fulfilled!" (St. Matthew 5:17-19; St. Luke 21:33.)

3. Now, having settled the question of the worth of the Old Testament as a whole, we must consider the question of the worth of its several parts. We understand at once,—or we should,—that the several parts of the Old Testament are not of equal value for Christian people.

In the first place, not every part of the Old Testament is a prophecy of the Life and Ministry of the Lord Jesus Christ. Many sections of the Old Testament had to do, exclusively, with their own time.

Even those sections which we recognize as prophecies of the Lord Jesus may also have had direct meanings for their own time, which were quite separate from their prophetic value for Christians today. It was well understood by the Jews,—although it seems not so well understood by us,—that it was not necessary for a prophet to know that he was uttering prophecy. The Jews understood that the power of God is such that He can *superimpose* His prophetic message upon a writing which, at the time it is produced, has only a local significance.

We must remember that the Old Testament is the record of a *growing* revelation of God, and that the earlier sections of that revelation will reveal the character of God less perfectly than the later sections of it. In the light of this truth we see that *it is a dreadful error to suppose that every part of the Old Testament is on a par in spiritual value or in truth with every other part, or with the New Testament.* Parts of the Old Testament give us a picture of God perfectly comparable to that shown in the New Testament, but other parts give us a picture of God which is positively pagan. What shall we do, then, to know how to judge the Old Testament, part against part? WE MUST JUDGE THE OLD TESTAMENT AND ITS WORTH BY THE STANDARD SET FORTH IN THE LIFE AND TEACHING OF THE LORD JESUS!

4. Understood for what it is, and judged as to its worth and force by the one who fulfilled its highest promise, the Lord Jesus Christ, the Old Testament is seen to be absolutely unique. No other sacred book can take its place, and neither can another Old Testament, better, be written.

We sometimes hear it said that "Buddhism, Mohammedanism, Confucianism, and other great religious systems give us 'Old Testaments' leading to Christ, just as the religion of the Hebrews did." In a certain very limited sense that is true, but in the broadest sense it is distinctly *untrue;* for these other religions do not lead, naturally, to the New Testament, as the Hebrew religion did. Left alone, none of these other religions would have come to the knowledge of God as it is revealed in the Lord Jesus. Of course we can pick out of them certain high, and noble truths about God, and these will fit into the New Testament picture: to that extent,—a strictly limited one,—these religions may be said to be "Old Testaments". But the point is that, left to themselves they would not have made men ready for the coming of God's Son; and that is what the religion of the Hebrew prophets did, and that is what it was intended to do. The Old Testament cannot be discarded, nor can it be replaced, because it is an integral part of the *one* revelation through which God has perfectly revealed Himself to men.

The Jews were "God's chosen people" in a very real sense, deliberately chosen to prepare the way for the coming of God's Son among men. In a very real sense Christ was the embodiment of Israel, the *perfect* Israel. There is an Israel which is very imperfect. Christ does not represent that in the least. But there is an Israel which is perfect, as God intended it to be, and that is summed up in Jesus of Nazareth. He lived out, in His own life, the race history of the Hebrew people, and He, in Himself, fulfilled their highest destiny as the Suffering Servant of Mankind, the Bringer of Light and Salvation to all the children of men. In Him, the Seed of Abraham, all the nations of the earth have been blessed!

The Jewish nation, in Christ's time, were at the very door,—the very threshhold,—of perfect obedience to God, yet they did not enter in. But Christ did enter in, and took some of the Children of Israel in with Him. He left the door open, and invited to come in all who would, not only of the Jews, but of all mankind, of every race and color and creed. To those who answered that invitation He gave power to become the sons of God, even to those who believe on His name!

November 9, 1941

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE IDEAL LIFE AS SHOWN IN THE LIFE OF JESUS CHRIST

AIM:—To show that the life of the Lord Jesus is the ideal human life.

SCRIPTURE LESSON:—St. Luke 1:78, 79; 2:29-32; St. Matthew 11:29, 30.

KEY-SENTENCE:—

"The Church affirms that its ideal for human life may be seen in actual practice in the life of Jesus of Nazareth".

THE LESSON PLAN

1. The Ideal Human Life.
2. God in Human Flesh.
3. The Ideal Life is Attainable.
4. "Thou Shalt Love the Lord Thy God."
5. "And Thy Neighbour as Thyself."
6. Follow the Lord Jesus.

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EXPANSION OF THE LESSON PLAN

1. Men have always been looking for the perfect human life. It is quite true that they have not always agreed what that perfect life ought to be, but,—according to their understanding of it,—they have sought the perfect life. In the most ancient times they thought of the perfect man as a very great hunter, in whose lodge there was always food enough and to spare, who never returned from the chase empty-handed, and before whose thrusting spear even the fiercest animals fell in bloody death. Close kin to this was the thought of the perfect man as the very great warrior, able to defend the tribe against the brave and crafty foe. In China, for many centuries, they thought of the perfect man as the wise and learned scholar, filled with the knowledge of the ancients, and ready to apply it to the needs of modern times. In Greece, in the Golden Age, they had a magnificent idea of the perfect man, as set forth in the writings of the great philosophers. Wherever you go, in any race, and in any time, you will find the same thought, the same desire, the struggle to attain some standard of perfection.

It is so today. Men have more or less agreed upon a standard of perfection for which to strive,—yet, even today, a new standard is put forth by the new totalitarian nations, a standard radically different from that which had come to be the accepted standard among civilized men. The standard of perfection among men of the Nazi faith today is vastly different from the standard set forth by the Christian Church, and accepted as the ideal,—whether lived up to or not,—in so many modern nations.

This constant quest for the ideal man, the *perfect* man, must indicate some profound truth about human nature. It cannot be otherwise! This great desire for perfection,—however that perfection may be envisioned,—indicates that mankind is *on a quest,* a *spiritual* quest. We must have some goal ahead of us, toward which we are driving at all costs, or our life is meaningless and vain! To have such a goal is a human necessity. It is a thing which cannot be denied to the children of men without destroying them. If it is not supplied by the society in which men live, they will supply it for themselves. If the old goals of human endeavour lose their attractiveness and charm, men will supply new ones. These new goals need not invariably be true, in order to command men's loyalty; but they must be believed in! And many myriads of human beings have fought bravely to attain goals that were not worth any man's striving!

It is supremely important that mankind should learn what the true goal is, and how to follow it. On this the

Church speaks boldly, and affirms that the true ideal for human life may be seen in actual practice in the life of Jesus of Nazareth! The Church says, with the utmost finality, that we must look to the life of Jesus Christ to see what the perfect human life should be. As the Prayer Book puts it, God has given Him "to be unto us both a sacrifice for sin, and also an ensample of godly life", and we should not only thankfully receive the benefits of His sacrifice of Himself for us, but "also daily endeavour ourselves to follow the blessed steps of His most holy life".

2. When the Church makes this strong assertion about Jesus of Nazareth being the perfect human life, the world answers, "How do you know?" To that the Church replies that Jesus of Nazareth was God in human flesh. That is what we mean by the word "INCARNATION". The Church boldly asserts that God was willing to come to earth, and to take the form of a man, and to live among us under our limitations the very kind of life He would like all human beings to live! If that is true,—and we believe that it is,—then there can no longer be any question as to what the perfect human life should be. God Himself has come to earth to show us!

We believe that the Lord Jesus is Divine because His life had in it every element of Divinity. We discussed this fully in the lesson for September 28. Turn back and make a review of that lesson before attempting to teach this one. It will help you to do so.

This solemn affirmation of the Church was voiced by St. John in the words, "In the beginning was the Word (The Eternal Son), and the Word was with God, and the Word was God.—And the Word was made flesh and dwelt among us, and we beheld His glory, glory as of the only-begotten of the Father, full of grace and truth." (St. John, Chapter 1.)

3. The Church makes a further assertion that this ideal life as shown forth by the Lord Jesus Christ, is attainable to the children of men. In making this assertion the Church follows the teaching of the Lord Jesus Himself. He does not say, "This is the perfect life, but you have no hope of ever living up to it". Instead, He *commands* His followers to make every effort to live the perfect life! To His Disciples He says, "Follow me!" To those who wanted to know God's will for mankind, He said,—"Be ye therefore perfect, as your Father in heaven is perfect!" And to those who stood with Him through His passion and were witnesses of His Resurrection, He said, "As my Father hath sent me, even so send I you!"

The Lord Jesus did not expect perfection to come to us all at once. He knew the immense difficulty of living a full Christian life. He made allowances for human frailty. He designed the Christian life to be one of struggle toward a distant, but obtainable goal, a life of growth toward perfection. This is true of the whole Christian fellowship, as well as of individual Christian persons. As the centuries pass the Christian fellowship, too, grows in the knowledge and in the love of God. We cannot have this growing appreciation of the good life in our own strength. It is quite impossible for any man to be perfect through his own efforts; but we can be perfect through the power of the Lord Jesus Christ, for His sacrifice for us upon the cross makes up the difference between our imperfection and the ideal.

4. Now, what is the ideal for human life which the Lord Jesus gives us? It is briefly comprehended in His "Summary of the Law",—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thy neighbour as thyself!"

He put the love of God first, and so it should be! He exemplified this in His own life. No one who ever lived was as perfectly in tune with the infinite God as was He. He, indeed, loved God with His whole being, and that gave Him a close touch with the Infinite Being. We speak, now, of course, of our Lord Jesus as He lived under the limitations of human flesh. You may ask,—"How could He, being God, ever be out of touch with God?" That is a difficult question to answer, and we may never know the answer to it exactly, but St. Paul has indicated the truth when he said,—"He, the Lord Jesus,—being in the form of God, and thinking it not robbery to be called equal with God, yet *humbled* himself, and took the form of a servant, even our flesh". For the time of His Incarnation He was *self-limited*, so as to show that the perfect life can be lived under human conditions!

Therefore we can speak of Jesus of Nazareth as being "equal with God", yet, because of His self-limitation, making His approach to the Infinite through the channels that are open to us children of men.

One great way of approach to God which He used with perfection is prayer. The Master knew more about prayer than anyone else has ever known. He saturated His whole life with a knowledge of the Holy Scriptures, and this was of inestimable value to Him in His prayer life. He set aside certain times for prayer, times when He went apart alone for communion with His heavenly Father. In His prayer He asked, not for the fulfillment of His own selfish desires, but that God's will for the world might be accomplished through Him; and in this He is our example.

He also used the *sacramental principle*, which is to be found in all human life, as a means of approach to God, and He ordained Sacraments for us to follow, for the same purpose. In the use of this sacramental principle, we see Him using God's physical gifts,—bread, wine, water,—to carry God's spiritual grace. We see Him using other of God's physical gifts, even such terrible things as pain and sorrow, suffering and death, as instruments through which to bring in God's Kingdom. He did love God with all His heart, and soul and mind, and strength.

5. Next after the love of God, He placed the love of our fellow men. "The second commandment is like unto the first: Thou shalt love thy neighbour as thyself."

The Lord Jesus Christ certainly lived up to this commandment! No other person who ever lived has so magnificently served His fellow men. His whole life was filled with kindness, and with helpfulness, and with service of His fellow men for God's sake. He gave himself up to a life of ministry. He healed the sick, both of body and of mind. He brought comfort to the suffering. He brought light and understanding to the darkened. He preached the acceptable year of the Lord. As His life was full of service, so He gave himself to the death of the Cross, that His fellow men might be brought to repentance and salvation. St. Paul speaks of us as "Sons of God, and joint heirs with Christ, if so be that we suffer with Him, that we may also be glorified together."

6. As He lived, so He commands us to live. We must love God as He loved Him; and we must serve our fellow men, for God's sake, as He served them. The ideal, the perfect human life, is filled with such love of humanity for God's sake, that it will not hesitate to ascend the cross, if that be asked, to save them!

The only way to vanquish evil *permanently* is the way which the Lord Jesus chose, the way of the cross, willingly accepted that good may come. The Lord Jesus said, "If a man would be my disciple, let him take up his cross daily and follow me!" To preach Christianity without this emphasis upon the necessity of the acceptance of Christ's cross when the burden of it falls upon us,—as it will,—is foolishness.

The ideal human life is filled with forgivingness, even as Christ's life was filled with it. The real Christian ought to be able to say, even from the Cross itself, "Father, forgive them, for they know not what they do!" Or, as St. Stephen, the first martyr, phrased it in the moment of his death, "Lord Jesus, lay not this sin to their charge!"

The ideal human life is not exempt from temptation, but through God's strength it does not fall. Even God's Son was tempted, but He withstood that temptation. Never confuse temptation with sin. It is one thing to be tempted; it is quite another thing to sin.

PRIMARY DEPARTMENT

(Continued from Page 112)

Expression Work.

Memory work. Remind the children of the suggested Christian service. Ask them to remember something about it to tell you next week.

Questions.

How long were Adam and Eve happy in the Garden?

Why did God send them out of the Garden?

Who made Adam and Eve disobey God?

What is one way in which you can keep from disobeying God?

Who helps you to fight God's enemies?

THE BIBLE CLASS AND HOME DEPARTMENT

Text: Bible Class and Home Department Quarterly

Editor: The Very Reverend Hiram R. Bennett, D.D.

Subject: The Creed and the Scriptures

October 19, 1941

THE NINETEENTH SUNDAY AFTER TRINITY

THE CHURCH IN THE APOSTOLIC DAYS: ITS LIFE AND TEACHINGS

SCRIPTURE LESSON:—Acts 2:37-47.

TEACHING OUTLINE

AIM:—To give a picture of life in the apostolic age, with some details of the background and the foreground of the early Church.

I. *The preparation for the Church.* Three great races of mankind were concerned with the establishment of Christianity—the Greek, the Jewish and the Roman.

First, the Greek. It has been often stated that the human intellect reached its highest development in this glorious race. Through the providence of God, Alexander the Great was permitted to conquer the civilized world and to disseminate Greek culture and the Greek language far and wide. The culture and language formed a more suitable media for the spread of Christianity than those of the Jews.

Second, the Jews. This people, since their return from the Babylonian captivity, had outgrown the narrow limits of their own land, adopted commerce as their pursuit, and spread over the civilized world. Every great city had its colony of Jews, who did not intermarry with, or merge into, the people around, but retained their nationality, religion, and social isolation. They were given the same privileges as the Greeks in such cities as Alexandria and Antioch. But everywhere their peculiarities attracted notice, and everywhere they were witnesses to two great truths—the Unity of God and the promise of a Saviour. In every city the synagogue was surrounded by a fringe of Gentiles, who believed in the Jewish God and shared the Jewish hope of a Messiah. These are the "Proselytes" so often spoken of in the Acts. Many of them were women, and persons of all ranks were disciples and supporters.

And third, Rome. When the empire was established in the reign of Caesar Augustus, the third great step was taken in preparation of the world for the Church. Rome adopted Greek civilization and completed the work which the Greek conquests, commerce and philosophy had begun in breaking down the barriers of race and religion which had divided mankind. Roman roads, Roman government, Roman law bound the whole world together.

II. *The Council of Jerusalem.* This first concerted action of the Apostles, meeting to decided whether Hebrew practices, such as circumcision, keeping of the Sabbath, and dietary laws should be continued by the Christians, was an important step in deciding the independence of the community. It is described in detail in Acts 15:6ff. St. James, who presided, announced the decision: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."

III. *St. Paul.* The most active of the missionaries was St. Paul. By birth and education he was pre-eminently fitted for the office. Within a space of ten years (A.D. 47-57) he accomplishes that marvellous series of missionary circuits which insured the ultimate Christianization of the entire Roman Empire. He made three journeys in that period, culminating his apostolate with a final voyage to Rome where, in A.D. 66, he was arrested by Nero's officers, probably on a charge of being implicated in the burning of Rome in 64. He was in prison but a short time before he was executed. In this imprisonment he wrote his Second Epistle to Timothy. Before the words "I am now ready to be offered" reached the hand of this "Son in the Gospel", St. Paul had borne his last witness outside the Ostian gate and had won the "Crown of Righteousness".

IV. *The organization of the Church.* First the ministry. The threefold ministry is seen as fully constituted and established in the Church of the Apostles. Christ Himself ordained the Apostles, and gave them full powers as His representatives and guided them by the Holy Spirit in the exercise of these powers. As time elapsed men were needed to attend the details of administration, and we read in Acts 6 of the selection of the deacons. Next, as the attention of the Apostles was needed from time to time in various places the leadership of local congregations was entrusted to officers known as presbyters, or as our Prayer Book has the word, *priests.* At last, when the Apostles came in great age, or in martyrdom, to enter their reward, from this latter group they appointed overseers, or *episcopoi* (our Prayer Book Bishops). Thus naturally and gradually the threefold ministry came into being.

V. *The Inner Life of the Church.* The criteria of Church membership were four fold: the Apostles' Doctrine, their fellowship, the breaking of bread, the prayers. There was also the working of miracles, which as in the third chapter of Acts, is shown to have helped the preaching of the word; for many who saw the miracle of the healing of the man at the Beautiful Gate believed; "and the number of the men was about 5,000". It should be said, however, that the Apostles seldom emphasized the working of miracles, and that power seems to have ceased being exercised from the early days.

VI. *The Faith of the Church.* We have witnesses, such as Pliny and other non-Christian writers, that the early Christians from the first began to worship Jesus Christ as God. And the first sermons recorded, such as St. Peter's, emphasized the truth of the Resurrection, with our Lord's divinity and interceeding power.

VI. *The Sacraments.* Baptism was administered from the first. It was of universal obligation. "All nations" were to be brought into discipleship by baptism in the Name of the Father, and of the Son, and of the Holy Ghost. In adult converts this implied some previous teaching, as well as conversion. It was followed by some form of confession of faith. Later the newly-baptized person was to receive an additional "charisma" or gift of grace. This was the laying on of hands, or confirmation. The class should be referred at this point to the Order for Confirmation, on page 296 of the Book of Common Prayer, where this Church of ours constantly affirms its identity with the Church of the Apostles.

The Holy Communion was the great act of worship on every Lord's Day. By far the best account of the use of this Sacrament is found in the first Epistle to the Corinthians, where, in describing abuses of the Sacrament, St. Paul gives much incidental information as to the habits of celebration and administration. The doctrine of the Real Presence of our Lord in the Sacrament of the Altar is mentioned by St. Paul, and especially by St. John who, in his sixth chapter of his Gospel, written towards the end of the first century, makes it clear that the Eucharist was a real feeding on Christ's Flesh and Blood, and that Baptism, as well was a genuine new birth of water and the Spirit. It would be well to study the Gospel of St. John from this point of view: as a late first-century witness of the doctrine of the Church founded by our Lord, kept in the treasure house of his memory, where were stored the sayings of the Master with Whom he had been so intimate.

October 26, 1941

THE TWENTIETH SUNDAY AFTER TRINITY

HOW WE GOT OUR KNOWLEDGE OF THE BEGINNINGS: EARLY TRADITION AND WRITINGS

SCRIPTURE LESSON:—II St. Peter 1:12-21.

AIM:—To show the background of knowledge and experience which the Apostles had.

I. *The Bible in the worship of the Jews.* It should be noted that the Synagogue bore the brunt of teaching the Scriptures to the pious Jews. Worship in the Temple was what the name implies—Worship. There were some occasions of public instruction, although these seem to have been such informal gatherings as that to which our Lord came as a boy of twelve, when He was both asking and answering questions of the Doctors.

At the beginning of the Christian era, lessons were regularly read in the synagogues from the Law on each Sabbath. The Pentateuch, for example, was so divided that it was read through consecutively once in three years, and a second lesson was chosen from the prophets. The title of these books to be regarded as Sacred Scripture was thus established by long-standing tradition as the liturgical use of the synagogue services.

There was no question about the inspiration of most of the "Scriptures". There was, however, a controversy over Ecclesiastes and the Song of Songs. Some teachers of the strictest school denied that either of them was inspired, while others accepted only one of them. The question was voted on in a council of rabbis held at Jamnia about the beginning of the second century of our era, and the majority decided for the inspiration of both books. There were, also, even down to the third century, Jewish scholars who did not acknowledge Esther was Sacred Scripture. On the other hand, some were inclined to include among the Sacred Books the Proverbs of Ben Sira, which stand in the English Bible among the Apocrypha under the title Ecclesiasticus.

II. *The Greek Version of the Old Testament.* In the cities of the Empire, like Alexandria, where Greek was the common speech of a population recruited from many races, the Jews exchanged their mother tongue for the common language. The ancient Hebrew of their Sacred Books was unintelligible, not only to the masses, but even to most of the educated, who had learned in the schools of Greek rhetoricians and philosophers rather than at the feet of the rabbis. If the knowledge of the Holy Law by which the distinctive Jewish life was regulated was not to be lost altogether, the Scriptures must be translated into Greek. The Pentateuch was doubtless translated first—legend attributes the initiative to King Ptolemy Philadelphus (285-246 B.C.)—; then other books, by different hands and at different times and places. To some of the books, as to Daniel and Esther, additions were made in the translation which were not acceptable to the Palestinian Jews. But on the whole the translation was a great success, and it was called "The Septuagint", from the Seventy scholars who had made the version.

III. *Books outside the Old Testament which influenced the early Church.* Besides the books which were finally included in the Jewish canon, there were various others, written in Hebrew or Aramaic after the patterns of the several forms of Biblical literature. History, for example, is represented by I Maccabees, relating to the struggle of the Jews in Palestine for religious liberty and national independence in the second century B.C.; the Proverbs of Solomon have already a counterpart in the Proverbs of Ben Sira, or Ecclesiasticus; the Psalter in the so-called Psalms of Solomon; the story of Judith may be compared with Esther; the visions of Daniel have their parallels in popular apocalypses bearing the names of Enoch, Noah, Ezra, Baruch and others. These writings were sooner or later translated into Greek, and some of them obtained a wide circulation. The Greek-speaking Jews, also, produced a religious literature, some of which has come down to us in various forms.

IV. *The student of this period of the history of the Church should possess a copy of the works of Josephus.* He was a Jew of the first Century, and a contemporary of the early Christians, although it is not likely that he was ever greatly impressed by the important movements of the beginnings of the Church. He is important to know and to understand, because he not only had access to the means of culture and instruction which were available to the apostles, but also because he was a prolific writer. Generally his conclusions are sane, compared with those of his contemporary writers. We read, for example in his work against Apion, written to establish against detractors, the antiquity of the Jews and the trustworthiness of their history, these words:

"For we have not myriads of discordant and conflicting books, but twenty-two only, comprising the records of all time, and justly accredited as Divine. Of these, five are the books of Moses, which embrace the laws and traditions of the origins of mankind, until his own death, a period of almost 3,000 years. From the death of Moses to the reign of Artaxerses [the Ahasruerus of Esther, B.C. 465-425] the prophets who followed Moses narrated the events of their own time in thirteen books. The remaining four books consist of hymns to God, and maxims for the conduct of men. From Artaxerxes to our own age, the history has been written in detail; but it is not esteemed worthy of the same credit, on account of the exact succession of the prophets having been no longer maintained."

It should be noted that Josephus disregards the more historical tripartite divisions of the Old Testament which were accepted in Palestine, and that thus there is the variation between his number of twenty-two books and the thirty-nine of the Old Testament canon. The Hebrew canon also counts the 12 minor prophets as one book, "The Twelve". Samuel, Kings and Chronicles are each one and not two. So Ezra-Nehemiah are counted as one.

V. *The Old Testament in the Church.* The authority of the Old Testament as being the scriptures which contain the Word of God in the early stages of its delivery was accepted by the Apostles. This they had from their Lord, and they passed it naturally to their contemporaries and successors in the Church. It is important to remember that the mass of the Jews did not accept Jesus Christ as Messiah, or His interpretation of their Scriptures as true. It was for this reason that a large part of the intellectual activity of the first Christians was devoted to showing the Jews to be wrong and the Christians to be right. However, the readiness with which the Gentiles accepted Christianity may be due to the fact that, although multitudes of them, literally, had accepted the Jewish tradition, they had come to it with minds more open to all truth. Perhaps, too, it was due in some part to the authority of St. Paul, who, while he depreciated the Law as only a temporary discipline, would allow no one to doubt that the principles of the Old Covenant, both moral and theological were the foundations of the New, and were the oracles of God Himself.

VI. *The value of the Old Testament to us.* Not only should we read the Old Testament from the religious and moral standpoint, but it is also of authority and benefit to us from historical and literary ones. In this literature are also the sources for the political history of the Hebrew people and for the history of its civilization and religion. The critical ordering and appraisal of these sources is fundamental to any solid historical construction and understanding not only of the Old Testament, but also of the New Testament, and the authority which the Church expects for her creeds.

November 2, 1941

THE TWENTY-FIRST SUNDAY AFTER TRINITY

THE GROWTH OF THE SCRIPTURES

SCRIPTURE LESSON:—Saint Luke 24:44-48.

THE LESSON

AIM:—To show how definitely the teaching of the Apostles crystallized before the ending of their ministries.

Emphasis might be laid on their conception of the corporate life of the Church, particularly as this is the Sunday within the Octave of All Saints' Day: the Church Militant, the Church Expectant and the Church Triumphant.

I. *The materials at hand for the formation of a New Testament at the end of the First Century.* These materials included the tradition of the teaching and work of our Lord, as indicated in the term "witnesses" in the lesson for today. There were, also, the letters of the Apostles and church leaders revered as given by authority of the Spirit and the visions and revelations of the Old Testament Prophets. Finally, there were the living memories of the aged men and women in Palestine who had, as children, "beheld the Lord".

II. *The Conception of the Church.* The witness of the New Testament writers is that our Lord singled out the twelve disciples to stand in a special relationship to Himself and the twelve tribes of Israel. It is certain that St. Paul believed this. Else we could not account for the Epistle to the Ephesians,

with its doctrine that Christ "loved the Church and gave Himself for it."

The term used for "Church" is in the Greek "Ecclesia"—called out, that is, from the world. And thus the Church was a Divine, not a human, institution. This the Apostles were convinced was the true description of their earlier designation of themselves as being those of "the Way". The significance of "Ecclesia" was soon understood. In the Septuagint "Ecclesia" is the name for the people of Israel solemnly assembled before God. The "Ecclesia" in the language of Hellenistic Judaism is the people of Israel, so far as it is the people of God, the Chosen People, the people in whom and with whom the power of God is operative. The usage of the word in the Christian community is derived from this. It now denotes the Israel of the New Testament. God's people of the New Testament. The expression contains the notion of the assembly of a people, not of the assembly of an association. It is the assembly of the Covenant People of the New Testament, that is, of Christendom; and the notion is that of an assembly of this chosen people before God and with God.

III. *The connection of the Church of the Old Covenant with that of the New Covenant.* The consciousness of their spiritual connection with the elder Israel was vividly present to the New Testament writers. St. Paul assumes it. St. John speaks of it, and St. Peter, addresses his friends, in I St. Peter, as "The elect sojourners of the Dispersion", is not speaking to Jews only. Even the Epistle of St. James, in addressing "the twelve tribes in the Dispersion" is contemplating only those who are already Christians. Thus this conviction that the Church Catholic is the continuation and expansion of the Church before Christ survived among Christians as part of their tradition. It made Clement of Rome, himself probably a Jew, see in the election of Christians the fulfillment of the prophecy that Jacob should become the portion of the Lord, and Israel the measure of His inheritance. It expressed itself in the early controversies of the Church fathers with their Jewish adversaries. It is clearly before the mind of St. Irenaeus, the protegé of St. John, when he says that God "brings into the kingdom of heaven Abraham and his seed, which is the Church through Jesus Christ". It appears to underlie the lately recovered Odes of Solomon, where the Christian Church is spiritually identified with the unchangeable and predestined Temple of the Jews, and heresies and persecutions alike fail to destroy it.

IV. *The transition from oral to written tradition.* As we have noted above, the conception of the Church of the New Covenant as being identical with the Church of the Old Dispensation, embodied a record of the words of our Lord as identifying Himself with the promised Messiah. There were, as St. Luke says in the preface to his Gospel, "numerous narratives". These were supplanted by the four authoritative Gospels ultimately recognized as canonical. Of these latter, the third and fourth alone declare to us the purpose of their writers: St. Luke's to provide the illustrious convert Theophilus with an ordered and accurate narrative of the subjects in which he had been instructed as a catechumen: St. John's (ch. 21:31), with the more definitely dogmatic intention of bringing home to his readers the life-giving conviction of the Messiahship of Jesus. But neither they nor their fellow-evangelists make any claim to range their writings side by side with those of the Old Testament. It was the writings themselves that made that claim and eventually enforced it. But though these Gospels obtained very quickly the devotion and reverence of Christendom—otherwise their position in the second century becomes inexplicable—their technically "scriptural" character is not affirmed for the first time in existing literature until about 170 A.D.

V. *How the Apostles came to write their letters.* The Epistles were really letters, possibly such as we know today as "circular" letters, addressed to an individual or to a group of individuals. Then they were passed around for private reading, and later read aloud in the meetings for worship of the churches to which they were addressed. The letters, particularly those of St. Paul, concern themselves with affectionate greetings and thoughts of individual friends, or with problems which had been proposed to him for solution, or with advice, and sometimes with censure. They were in this sense pastoral.

VI. *The unique value of the Books of the New Testament.* The Gospels and the Epistles, with the Acts and Revelations, vary greatly in their style, as well as in the character of their contribution to the spiritual treasury of Christendom. The Epistle of St. Jude differs widely from the Epistle to the Hebrews. The contents of the Book of the Revelation, hard as they are sometimes to understand, have a different message than that of the Acts or of Romans. All of them, however, center their attention on Christ. He is God. He is man, and so the ideal for humanity. Thus the writings of a small group of men of a single generation sum up and complete, or teach us to see completed in Christ, that revelation of the purpose of God and of the destiny of man, which the inspired Hebrew literature of many generations had but dimly outlined. The utterances of these New Testament writers appeal freshly and vitally to men of every successive age. "The vast structure of Christian theology, including some of the noblest monuments of literature, spring from these naive and simple germs. A Milton and a Dante would be quick to acknowledge their inestimable debt to Holy Scripture, and the immeasurable inferiority by comparison, of their own creations as instruments of spiritual inspiration."

VII. *The Gospel as set forth by the different writers of the New Testament.* St. Matthew and St. Peter, with St. John, set forth the Gospel *of* Jesus, with the Kingdom of God as the goal. In the Pauline and some of the Johanine traditions, the Gospel *about* Jesus is set forth in the doctrine of His person, regarded as the norm and type of spiritual life. The goal it seeks is personal immortality by moral fellowship with God. Both of these types are justified in claiming to emanate from Jesus of Nazareth, and neither one can claim without the other to represent the significance of His life and spirit to the full.

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ATLANTIC CITY, NEW JERSEY

November 9, 1941

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE GROWTH OF THE CREEDS

SCRIPTURE:—Acts 8:35-39; St. John 16:12-13.

TEACHING OUTLINE

AIM:—Through the Scripture background of this early presentation of what has been called the basis of the baptismal profession of faith, to present the underlying motives of all creeds, and thus the basis of their "growth".

I. *What is a creed?* A creed, in the simplest sense of its definition, has been called "a brief statement of the leading facts of one's religious belief". The acceptance of a creed is necessary in entering membership in the Church or any other community. The early Christians used as a name for the creed the word "symbolum" (whence our English "symbol"), meaning the watchword which marked out Christians from others.

II. *What are the uses of creeds?* The creeds of the Church have two main uses. Their oldest use was individual, as suggested by the eunuch's confession of his faith. Creeds were originally thus used at baptism as a summary of the instruction given to the catechumen, and as his profession of the faith of the Church. In the lesson under discussion, the teacher might well use the discourse of Philip as he rode with the eunuch as a sample of an early catechetical lecture. This was the basis of the original use of the Apostles' Creed. The Nicene Creed, although based on a baptismal creed, was itself framed as a test of orthodoxy; but the creed based upon this, commonly called the Nicene Creed, was primarily a baptismal one. The Athanasian Creed was probably originally composed as an outline of instruction, in the form of an anthem to be sung.

The second use of creeds was their part in public worship. This is the more common use today. They are indeed like hymns or acts of praise and worship. In this sense the Te Deum is largely a creed. As has been said "a declaration of personal trust and allegiance is in reality a high form of worship; to recite a creed is no barren and dry test of orthodoxy; it is a loving outburst of a loyal heart".

Some discussion on this point might be had in reference to the widespread use of the "pledge to the flag" in American Schools and public gatherings of all sorts.

III. *The relationship of the creed to Holy Scripture.* This might be compared to the relation of the report of a commission to the evidence on which the report is based. It would be much like a committee in congress having hearings before a piece of proposed legislation, and then forming a bill on the basis of facts discovered. Any report is of value only in so far as it is borne out by the evidence. Its value consists in summarizing the evidence, extracting the most important facts from the whole mass, marshalling and interpreting them. So while Scripture presents us with the facts on which the creed is founded, the creed summarizes and emphasizes what the Church has regarded as the most essential of these facts. In his "Introduction to the Creeds", Canon Maclear says that the creed "marks out the great truths which the Church believes (the Holy Scriptures) to teach. And these truths which the Bible reveals in the popular form of life and fact, the creed gathers up in the logical form of doctrine."

A large part of the creed is given up to summarizing the Gospel story of our Lord's Incarnate life. In this sense, the frequent recitation of these historical facts impress on us the truths of His miraculous conception and His bodily resurrection and ascension. We are reminded that they are not to be separated from the other statements concerning the union of God with man and the supreme revelation of God in the person of Jesus Christ, and Christ's continuous life.

IV. *Some notes on "Conscience".* The fact that Philip the Deacon impresses that the eunuch may be baptized that he believes "with all thine heart" is an indication that the Apostles must have agreed that "conscience", or man's moral sense must be expressed in his statement of his faith. The word *conscience* does not occur at all in the Old Testament. It is found a few times in the Apocrypha, and more than thirty times in the New Testament. Thus the Church began to influence man to reflect on his experience as a moral agent. And when she was faced with these two questions: (1) what is the highest good for men? and what is the chief end in attainment of which he finds satisfaction? and (2) What is the source of moral obligation? what power commands and regulates human action? she answered it somewhat in this fashion: "If I believe with all my heart that Jesus Christ is God, and I serve Him sincerely, obeying His commands, I shall attain the highest good, both in this life and in the life to come".

We must set our affections on "things that are above", as St. Paul says. For the conscience whose sole sources of information have been natural laws, or the records of literature, fails of the highest light, breaks down in critical instances, and is, moreover, gloomy, stern and hopeless. Conversely, the conscience which rises through obedience to moral law into fellowship with Him Who is righteousness and Truth becomes clear and full in its testimony, a reliable guide in the perplexities of life.

While the work of conscience lies in the moral sphere, of course, but only in the sense of the "believing the creeds with all our hearts", we are led to see that moral action implies a reference to an infinite Personality as the ground and origin of our personal beings. Conscience, then as the supreme moral faculty, points beyond the merely moral sphere and prepares for religion through its incompleteness, and so becomes a witness to the truth of religion.

It is obvious that we must know what is true before we can do what is right. Practical religion is the fruit of accepted truth. It is the incarnation of faith. Duty, moreover, is the manifestation and embodiment of truth. The perfection of Christian living has its grounds in the perfection of truth. This was the teaching of St. Paul: "The knowledge of the truth is according to godliness;" "with the heart man believeth unto righteousness". And it was a great teacher of the third century, St. Cyprian, who summed up this doctrine in the phrase, "We do not talk great things, but we live them".

V. *The creed and life.* People, who talk of the "barrenness of dogma" betray great confusion of thought. Every churchman knows the stale argument that "it does not make any difference what you believe, so long as you do that which is right". This is a fallacious argument. Every doctrine, if it is a true doctrine, has its direct appeal to the heart, and its practical application to the life. Man's relation to truth, as indicated above, is not only intellectual, but moral. The perception of truth is a moral act, not only because the will as well as the understanding is concerned in receiving truth, but also because the will is responsible in carrying out the truth into action. We need willingness not only to know, but also to do. The Christian revelation, as the Apostles, after their Lord, insisted, is not a barren theory, but a code of living. What they taught was the Golden Rule. It was not original, even with the Lord to insist that we should do unto others as we would have them do unto us. What was original was that He is the One, and the only One Who can give man power to carry out this code of living whereby the common life of men is inspired and regulated.

INTERMEDIATE DEPARTMENT

(Continued from Page 118)

General Problems.

These are two: First, what should be the ideals John and Mary should strive for? Should they look forward primarily to a career? Publicity as Motion Picture or Radio? A career is, of course, a worthy ambition provided the career is worthy. To go into really worth while matters, a career as a statesman, an inventor, a soldier or navy officer, a lawyer, a physician, an artist, etc. All of these are worthy. But are they primary or is something else of prime importance in both the sight of God and man. Should John and Mary look forward merely to *do something* and receive a material reward or should they be taught that there is something higher, *to be* something, to cultivate a Christian character, to be thoroughly highminded and fine in thought word and deed. This, in general, is the purpose of the story in the *Quarterly* under Problem 1. The teacher will think of other illustrations.

How should John and Mary go about synchronizing these two ideals. They should be combined in every strong and vital life. The great aim, however, possible to all is to develop a Christian character.

Under the second problem, bring out the fact that our Lord was noted for His goodness, gentleness, and yet He was stern in dealing with evil conditions and the selfishness that caused them. Always He kept before Him that God is the Father in Heaven.

If you have been teaching the Intermediate course for 1940-41 you will find much material in the *Quarterly* September-December, 1940, especially topics IV-VII.

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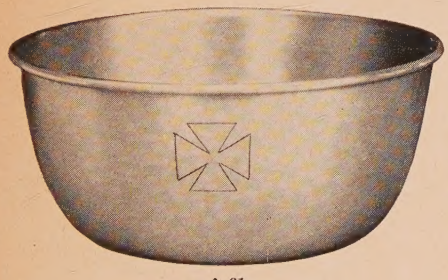

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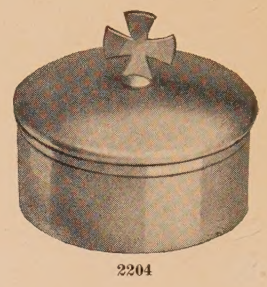

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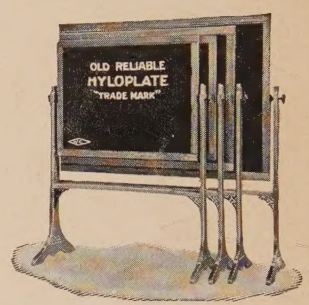

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